THE UNLAWFULNESSE OF Mixt Marriages.

OR,

An Answer to a Book Entituled Mixt-Marriages Vindicated in a Dialogue between *A* and *B*

Written by *Stephen Tory*.

In a Friendly Discourse between *E* and *F*.

First, Shewing that for Persons to be joyned together in Marriage, who differ about Institutions in matters of Religion, is contrary to the Law of God, and therefore sinful.

Secondly, That such Marriages being the breach of a Law, that [illegible] left to the Church to Excommunicate Persons [illegible] for carrying

TOGETHER

With a Word to those Congregations in general, who allow of Mixt Marriages; and another to Mr. *Tory* in particular.

By *John Griffith*.

Be not unequally yoked with Unbelievers, 2 Cor. 6. 14.

It is a sad thing when that destroyeth virtue more speedily then any single sin. Bobbing on.

He that causeth the righteous to go astray in an evil way, he shall fall himself into his own pit, but the upright shall have good things in possession, Prov. 28. 10.

LONDON,

Printed for the Author, and are to be sold by him, and by [illegible] at the sign of the Bible and Crown in Sweethings-Alley, at the East end of the Royal Exchange, 1681.

The Epiſtle to the Reader.

Chriſtian Reader,

THou haſt before thee a controverſie, that doth not often appear in Print, it therefore may ſeem ſtrange to ſome, eſpecially in this day, wherein there ſhould be a healing of Breaches, and a uniting, rather then open, and publick differences heightned and encreaſed, which is moſt certainly true yet it hath pleaſed Mr. T. not to conſider the times, but raſhly (I may ſay) to publiſh his uncouth notions, and prepoſterous opinions, to the view of the world, on whom the fau't muſt lye, and not on them who anſwer him, yet I hope Almighty God who brought light out of darkneſs, will bring forth good out of this contention (which he hath raiſed) to his People, and may be a means to purge ſome from their defilements, and be a warning to, and prevent others from falling into that evil ſome have done, who headily have tranſgreſſed againſt God, in taking them wives of all that they liked, *Mr. T's book* no doubt is as an Oracle to ſome, by which they are confirmed and ſetled upon their lees, and others imboldned to run haſtily into the ſame ſin: when a Door is opened to let ſin into the Church, and another Door faſt lock'd to keep that ſin, and ſinner in the Church, all means being taken away of purging, and reforming, (all which Mr. T. hath done his beſt endeavour to do) it's then high time, when ſuch things are attempted to contend againſt ſuch enormity, which is the thing that moved me to anſwer him in this publick way; not that I am ambitious at this time, eſpecially to make my name more publick, and popular then it is already, though I am not aſhamed of any thing I hold, and am perſwaded is a truth, but am willing and deſirous if Mr. T. be not convinced (by what I have writ) of his errors, that he will (ſeeing he hath begun it,) in the ſame publick manner, (or any man for him) diſprove me if he can, and I ſhall either yield or reply, if the Lord will ſpare and permit me, I deſire to make (as I ever did) the Holy Scriptures my Rule; believing all that is written in them, and that they were written for my learning, and dare not imbrace any thing but what there is Scripture warranty for, nor dare I receive any Doctrine, though never ſo plauſible and elegantly delivered or penn'd, and though under never ſo many fair and ſpecious pretences, if it come not with this authority thus ſaith the Lord; therefore if I have written any thing that is not conſonant with the holy Scripture, I heartily deſire Mr. T. or any other, by the word of God to detect it, and I ſhall be bound to be thank

thankfull for the ſame; but if I have the truth, and the mind of Chriſt according to the Scripture, (giving me thoſe grains of allowance that all men ſhort of perfection and infallability muſt have) then I hope Mr. *T. and all now of his mind and judgment, (upon a diligent impartial and unprejudiced ſearch,) will find what I have writ to be true, which I hope they nor he, will not then inſiſt any longer upon the juſtification of his miſtake, but will be ready to acknowledge his reflections, and labour a reformation, which will be to the Glory of God, the peace and purity of the Church, and the honour of* Mr. T.

Reader, I deſire thy carefull and diligent reading this anſwer to Mr. T., *and that thou diligently ſearch the Scriptures, to ſee* whether what I ſay be ſo or no, *if thou art a Believer one regenerated, a Child of God by Faith in Chriſt Jeſus, it highly concerns thee, that thou keep thy body which is the Temple of the Holy Ghoſt undefiled, if Unmarried, to Marry only in the Lord, and not to yoke thy ſelf with an unbeliever, for the Temple of God can have no Communion nor agreement with Idols nor Idolaters, if thou art an Unbeliever, ungodly, and in the wofull ſtate of nature, thou mayeſt ſee that God looks upon thee as he did upon thoſe nations* Moab *and* Ammon *&c. Whom God would not ſuffer the Children of* Iſrael *to Marry with, becauſe they were polluted, and unclean, being ungodly Idolaters, even ſo he forbids his Children now Marrying with thee, becauſe, being unregenerated thou art not waſhed,* nor ſanctified, nor juſtified in the name of our Lord Jeſus, and by the Spirit of our God, 1 *Cor.* 6. 11. *By this then thou wilt perceive if thou read and ſearch diligently, that thou art* by nature a Child of wrath, Eph. 2. 3. *And that* the wrath of God abideth upon thee; *John* 3. 36. *And therefore God will not have his Children that are* according to his mercy, ſaved by the waſhing of Regeneration and renewing of the Holy Ghoſt. *Tit.* 3. 5. *To be yoked together in Marriage with thee, let this open thine eyes, and cauſe thee to look into the ſad condition of thy Soul, that thou mayeſt fly to Chriſt for Mercy, who will receive and imbrace thee in his arms, and waſh thee clean in his blood, by which thou wilt* receive the forgiveneſs of thy ſins, and inheritance among them that are ſanctified, by faith that is in him; Act. 26. 18. *Which I pray God my labours may be bleſt as a means of good both to the Souls of Saints and Sinners, and then I have my whole deſign and end, Who am,*

The Servant of all men for the ſake of Chriſt. John Griffith.

THE UNLAWFULNESS OF MIXT MARRIAGES, &c.

E. BRother, how do you do, how is it with you, is your Soul in Health.

F. I thank ye, I am indifferent well both in Body and Soul, I thank Almighty God, but not wholy free from ſome doubts and ſcruples, and am therefore very glad I have met with you, that I might impart ſomething of my mind to you.

E. I ſhall be very ready, and willing, as the Lord ſhall be pleaſed to aſſiſt me to be helpful to you in any thing I can, but pray what is your trouble.

F. Have you not ſeen a Book Entitled *Mixt-Marriages* Vindicated a Dialogue between *A.* and *B.* the Author *Stephen Tory.*

E. Yea, I have ſeen it.

F. That Book hath been ſome trouble to me, nor am I yet ſo well ſatisfied, as I would I were.

E. There is an Anſwer to it, in a Conference between *C.* and *D.* written by *I. D.* have you not ſeen that.

F. Yea I have, and read it alſo.

E. Doth not that give you ſatisfaction.

F. I confeſs I am better ſatisfied then I was before I read Mr. *D.* but not ſo fully as I deſire to be, I would therefore deſire you to ſpend a little time to ſatisfie me further, and to weigh both Mr. *S. T*'s Book, and Mr. *I. D*'s anſwer to it, that if it

be the Will of God I may receive further light.

E. That will I gladly do, I will alſo give my Opinion.

F. Pray then what do you ſay to Mr. *Torys* Book.

E. Truly in my Judgment it is againſt the Truth, and that as much as in him lies, he hath opened a Door of Liberty, giving
Pag. 2. incouragement to Church Members to break Gods holy Law. For in the firſt place he makes ſo light of *B*'s trouble about Mixt-Marriages, that he ſaith, *I am ſorry for your weakneſs, I think it is more cauſe of joy than ſorrow, that we who but a few years ſince, were not accounted fit to live, ſhould be ſo much in the favour of thoſe Perſons, as to make Marriages with us, and more eſpecially we ſhould take it well from them, who have the Government in their hands, and we ought to be thankful to God for ſuch a mercy.*

Firſt, in theſe words of Encouragement, he gives Members (to commit ſin) he ſets a ſharp edge upon the fleſhly Mind and deſire of Men and Women in Church-fellowſhip to Marry with thoſe out of the Church or of the World, becauſe it is weakneſs in any to be troubled at it.

2. *It's* (ſaith he) *more cauſe of joy than of ſorrow, we ſhould be ſo much in their favour, as to make Marriages with us:*

3. *We ought to be thankful to God for ſuch a Mercy:* What a Door is here ſet open to them that are carnally minded. I will Marry may any one ſay where I pleaſe, and with whom I fancy in the World, where there is more varieties of Beauties, and greater Fortunes than is in the Churches, and thereby I may much advance my ſelf, and better my Eſtate in the World, and it is my weakneſs if I do not. My Brother *Tory* ſaith as much in effect; for ſaith he, it is a weakneſs in my Brother to be troubled at it, or offended with me for ſo Marrying: Nay, he ſaith my Brother hath more cauſe of joy than ſorrow, and ought to be thankful to God for ſuch a Mercy, if ſo, then is it my weakneſs if I have opportunities to better and pleaſe my ſelf, if I do not Marry in the World, theſe are great Encouragements.

Secondly, There is beſides, another great Inconvenience and Evil which tends to bring Mixt-Marriages into neceſſity, for this Liberty and Encouragement will promp and cauſe Members not to look among themſelves for Wives, except there be ſome Beautiful and Rich, but altogether their Eyes will be gazing upon the Widows and Maids abroad that are fair and wealthy, and them they will Marry. The Members tho' never ſo virtuous

ous and Holy may be without Husbands and Wives long enough, (to wit) thoſe that dare not offend God in this matter, except they do make a virtue of Neceſſity (as the Proverb is,) or rather through the ſtrength of Temptation do Marry ſinfully, which in time they may be compelled to do, or elſe they may go to their Graves ſingle, or unmarried.

Thirdly, Thoſe words of his is a ſign that he hath received the Spirit of the World, 1 *Cor.* 2. 12. and is not guided in this matter by the Spirit of God, for the Spirit commands (and they that have received it will walk after it) that we ſhould not love the World, neither the things that are in the World, *If any man love the World, the love of the Father is not in him, for all that is in the world, the luſt of the Fleſh, the luſt of the Eye, and the pride of Life, is not of the Father, but is of the World.* 1 *John* 2. 15.16. Now I pray, what is it, but the luſt of the Fleſh, and the luſt of the Eye, &c. that muſt encline a Member of Chriſt to make his choice in the World, what can it be but to ſatisfie his Luſt, and to make his aim and ends not the Glory of God, and the comforts that he may enjoy with one, that is not only one Fleſh, but one in Spirit alſo with him, which comfort he cannot expect to have with one of the World, but as his deſign is to accompliſh his own carnal and worldly ends, he can onely expect the fruits thereof. And for Mr. *T.* to encourage at this rate as he doth, Members to mix themſelves in Marriage with the VVorld is to endeavour to perſwade them to love the World, and the things that are in the VVorld, which whoſoever doth, the love of the Father is not in him.

4. The Apoſtle *James* doth tell us that the Friendſhip of the VVorld is Enmity with God, *whoſoever therefore* (ſaith he) *will be a friend of the world, is an enemy to God.* *James* 4. 4. Pray what greater Friendſhip can there be than to Marry with them, for one that is choſen out of the world, *John* 15. 19. and as our Saviour ſaith one that is not of the VVorld, *John* 17. 16. to make one of the VVorld Fleſh of his Fleſh, and Bone of his Bone, which is to have the greateſt and neareſt Friendſhip with the VVorld as can be, which is Enmity with God.

† *A ſign of a mean baſe Spirit, below that Princely honour Chriſt hath dignified his with.*

Fifthly, VVat a ſad thing it is, and much to be lamented, that ever a man ſhould ſay, that we have more cauſe of joy then of ſorrow, that they who accounted us not fit to live, ſhould † have ſuch a favour for us, as to Marry with us; Surely the

Rev. 1. 5.

Nations that God drove out of their Land before the Children of *Iſrael*, did not think *Iſrael* fit to live, as we may perceive by *Balak* King of the *Moabites*, *Numbers* 22.23, 24, Chapters, and yet their Daughters married with them, and was this cauſe of joy to *Iſrael*, that they which a little before did account them not fit to live (and uſed all the means they could to deſtroy them) ſhould be ſo much in their favour as to give their Daughters in Marriage to them, *Numb.*25. No certainly for the favour of the *Moabites* kindled the anger of the Lord againſt *Iſrael*, *ver.* 3. and thoſe that died of the Plague were 24000, *ver.*9. I think there was no cauſe of joy in that favour but ſorrow, which alſo will be the end of that liberty if taken Mr. *T.* gives.

Sixthly, I would know of Mr. *Tory* whether the honeſt ſober perſons he ſpeaks of, *viz.* ſome *Presbyterians*, ſome *Independants*, and thoſe ſome of the Church of *England*, were ever ſuch Enemies as not to Account us fit to live.

That he accounts it the weakneſs of any to be troubled or offended, if thoſe of his perſwaſion do Marry with them, and that it is more cauſe of joy than ſorrow that we ſhould be ſo much in their favour as to make Marriages with us, ſurely if they were honeſt and ſober perſons they would not account any though different in perſwation, from them, not fit to live, nor do I think Mr. *T.* hath ſuch an ill opinion of them.

The liberty then that he would give us indeed is to marry any body though a Mortal Enemy, and count it cauſe of joy too, that ſuch will ſo far change their minds, as to ſhew us the favor to make marriages with us.

Seventhly, I would know of Mr. *T.* whether it is not a Prophaning the holy Name of God, rather then any other thing, for him to ſay we ought to be thankful to God for ſuch a Mercy, (to wit,)

That we ſhould be ſo much in their favour as to make marriages with us, when ſuch Marriages is the breach of Gods Law, and therefore ſinful, for ought he hath ſaid to the contrary.

This were to rejoyce in Iniquity or to do in ſome meaſure like them in *Jeremiah*, *Chap.*7. from the firſt verſe to the 11, *Iſaiah* 5. 20.21.

F. Truly I did not think there had been ſo much evil in thoſe words of his, as I now ſee there is, he makes but an ill beginning, I am glad I have met with you, I pray what ſay you to his Anſwer to *Gen.*2.18, *&c.* *E.* What

E. What Mr. *Denn* hath ſaid to that might ſuffice, but I ſhall do my part, and do ſay that it is an amazing thing to me, that a man in his right mind ſhould affirm as Mr. *T.* doth, that it was not the deſign of Almighty God in Creating the woman to make her a meet help in the beſt things, and his reaſon is as trifling, *for* (ſaith he) *if it had, you ſee how contrary the firſt woman proved*, &c. *Fol.* 3.

Firſt I would know of Mr. *T.* whether God in Creating *Adam* deſigned that *Adam* ſhould ſin, be drove out of *Eden*, and turned to Duſt again, for ſo it proved, or whether God did deſign when he created *Adam* that he ſhould love the Lord with all his ſoul, and keep his holy Precepts, live and enjoy the bleſſings and Priviledges given him; ſure no rational man will ſay otherwiſe, nor Mr. *T.* neither, yet you ſee how contrary it proved.

Secondly, Did God deſign in the Creating many thouſands, that they ſhould Steal, Murder, commit Adultery, with many other inormities, and be hanged for them; Mr. *T.* will not ſay that this was the deſign of God, but yet we ſee it prov'd ſo by many almoſt daily experiences.

Thirdly, Did God deſign in his Creating of Millions, that they ſhould reject Chriſt offered in the Goſpel, to ſave them, and deſign their final unbelief, for which they ſhall moſt juſtly be damned and eternally Periſh, Mr. *T.* will not ſay this was Gods deſign, *&c.* but yet we know by the Scripture that it proves, ſo *Mark* 16. 16. then it will not follow, that tho' *Eve* proved a temptation to *Adam*, that God deſigned her to be no meet help to *Adam* in the beſt things.

Fourthly, *Eve* when ſhe tempted her husband to ſin was not in, but much out of her place and duty, and therein thwarted the deſign of God, for ſhe was given to *Adam* for a meet help, but it proves otherwiſe, for ſhe was a hinderance with a witneſs, both in the beſt and worſer things, for ſhe cauſeth poor *Adam* to ſin, and thereby to forfeit many of his beſt and moſt ſweet priviledges.

Thus you ſee the weakneſs of Mr. *T.* Arguing.

Fiftly, God deſigned his own glory, and honour, as Mr. *D.* notes, and I will add the good Temporal, and Eternal both of Male and Female when he Created them, he deſigned the latter good chiefly, and doth in all his gracious Acts ſuited to the Eternal happineſs of Mankind.

Now

Now if the good of man in the beſt things be chiefly deſign'd of God, then that was, and ſtill is Gods deſign that the Woman ſhould be a meet help to her Husband in the beſt things, which an unbelieving Woman can never be to a believing Man, but a let and hinderance as many by woful experience hath found.

F. Very well this you ſay gives me good ſatisfaction thus far. I now ſee much weakneſs in Mr. *T.* arguing, but pray ſay ſomething to his ſecond affirmation.

E. Truly that is not worth the taking notice of, yet for your content, I ſhall. He ſaith, that the deſign of God in the making of a woman was Propagation.

Firſt, here indeed he fights with his own ſhaddow, for who ever denyed that one end was Prapagation, who doth he reaſon againſt here? none as I know. But

Secondly, though that be granted God deſign'd Propagation in his making the woman, will it therefore follow that he deſigned no other thing, may he not alſo deſign her to be a meet help in other things, yea in the beſt things as well Mr. *T.* ſaith indeed you ſee it was for Propagation, and not for Devotion, as his Brother doth imagine, for ſo ſaith the Text, ſaith he, *Gen.* 2. 20. but they muſt have better eyes then I have to ſee, and more skill to read, that can make, *Gen.* 2. 20. or any Text in all the Holy Scripture to ſay that God deſigned Propagation and not Devotion, this is an imagination indeed, but one of his own Brain, and a manifeſt addding to the word of God, and I am perſwaded he is ſingular in this thing, as if God did not deſign, that the woman ſhould be devote, keep his Laws, and obey his Voice, but be as Bruits under no Law of her Creator.

Thirdly, I have indeed heard ſome Rude, Vain, and ungodly Men ſay, that Women have no ſouls, and except Mr. *T.* thinks ſo too, I cannot deviſe how ſuch an uncouth notion ſhould get into his head, but I cannot tell, he may be ſuſpected to be of that opinion, for he ſaith *Adam* ſaid (of the Woman) *this is now bone of my bone, and fleſh of my fleſh*, mind, ſaith he, *Fleſh of my Fleſh, and not Spirit of my Spirit, and Soul of my Soul.*

As if God either gave the woman no ſpirit, nor no ſoul, or if he did, it was another not the ſame the Man had, but differing in inſtitutions about the worſhip of God from him, they being united onely in Fleſh, not in Spirit, nor in ſoul, and then I ſuppoſe all ſober men will think that their oneneſs in the Fleſh will turn but

to

to a very poor and mean account, when a Man and his Wife ſhall but be one fleſh, but two, and not one in ſpirit and ſoul, but divided. There will be little Love, much ſtrife, no meet help, but unmeet hinderances both in Temporal and Spiritual things, as experience proves plentifully.

Fourthly, And whereas Mr. *T.* ſaith, that where the Scripture ſpeaks of this Relation, it's under the Notion of a Fleſhly Relation, ſhewing that this Relation may be where they differ in the Spirit. Which words of his are true, only in this caſe, (to wit) that when a Man and a Woman ſhall Marry both of them, being in the State of Nature at that time, and one of them ſhall afterwards be Converted, then notwithſtanding the Relation onght to be continued, but not begun as he inſinuates it may, except both be in the Faith, therefore in other Caſes Mr. *T.* begs the Queſtion, and quotes for proof, *Mat.* 5. 19. *Mark.* 10. 8. 1 *Cor.* 7. 14. but how thoſe places proves what he affirms, he muſt be wiſer then I that can tell.

Fifthly, There is good reaſon why the *Scripture* doth mention, (and no more) a Man and his Wife to be one Fleſh, becauſe there's no Relation makes one of twain, but this of Marriage; all other Relations may be one in Spirit, and Soul, as Father and Child, *&c.* Yea, all the Saints ought to be of one Mind, and one Spirit, and are, when the unity of the Spirit is kept in the bond of Peace; but they, tho' of one Spirit, are not one Fleſh: it s Matrimony only that makes of twain one Fleſh, oneneſs in Spirit and Soul ought to be firſt in them that Marry and become one Fleſh: So it was with our firſt Parents. God that gave Man a VVoman to be a Meet-help, did not give her a Spirit, nor Soul differing from him in inſtitutions, and to be no help to him in the beſt things; to ſay ſo, is little leſs then to charge Almighty God with deſigning *Adams* hurt, yea, his fall, in giving him a VVife of a different Spirit from his; Croſs and perverſe, as if ſhe were to be even deſignedly a Thorne in his ſide, and a ſnare to cauſe him to fall.

F. I am thus far very well ſatisfied that Mr. *T.* miſtakes are great, and his aſſertions falſe, and that I may be yet more ſatisfied, pray go to the next.

E. His next is from *Gen.* 4. 26. and then he makes a ſtir, and ſaith Expoſitors are not agreed about the Interpretation, *and therefore to conclude from that place, thoſe were the Church of God,* Fol. 5. *the*

the Sons of God, in oppoſition to carnal and Worldly men, is altogether unſafe, but then again he ſaith, it's uncertain to determine who thoſe Sons of God were, *Gen.* 6. 2. for he ſaith *the Scripture doth not explain what, nor who they were, nor from whence: and the Learned are not agreed about it.* But then after he hath raiſed the Mud, (by ſaying the Learned are not agreed) that we ſhould not ſee to the bottom, he brings forth another opinion as ſtrange as untrue, that the Sons of God mentioned, *Gen.* 6. were a generation of Men, begot by *Adam* before his fall; all this *Mr. D.* hath anſwered, and I think ſufficiently; yet for your content, I ſhall add a little.

Fol. 6.

Firſt, It would be a hard thing I ſuppoſe for *Mr. T.* to prove that *Adam* did know his VVife, or beget a Child before his fall, he ſhould firſt a proved, that before he had offered ſo many Impertinencies and Contradictions about it; beſides what *Mr. Denn* hath ſaid to refute him. Methinks *Gen.* 4. 1. ſeems not only to import that *Cain* was their firſt Son, *I have gotten a Man from the Lord*, but that *Adam* knew not his VVife before, *and Adam knew Eve his Wife, and ſhe conceived and bare Cain:* now this was after the fall, they had ſinne, God had told them what their puniſhment ſhould be, and they were driven out of the Garden of *Eden* before this, *Gen.* 3. therefore no Generation begotten by *Adam* could Inhabit the Garden of *Eden*, all his ſeed was drove out with him, being yet in his Loines.

Secondly, The Sons of God *Gen.* 6. then undoubtedly muſt be underſtood to be the then Church of God, the godly who feared, and ſerved the Lord, and were ſeperated from the wicked, and ungodly, thoſe ſons of God *ſaw that the Daughters of men were fair, and they took them wives of all which they choſe*, *Gen.* 6. 2. See the *Dutch* Annotations for this upon, *Gen.* 6.2. they ſay thus, *Gods Sons looked on the Daughters of men, by theſe Sons of God* (ſay they) *are underſtood the poſterity of the faithful Fore-fathers* (note this) *making profeſſion of the true Religion, and being with their Families (which conſtituted the Church of God) ſeperated from the unbelieving, and Carnal generation of* Cain, (mark this alſo) *as on the contrary by Daughters of men are principally underſtood thoſe of* Cains *Poſterity practiſing Idolatry, and living after the fleſh: They were fair* [*Heb.* Good] *i. e. fair, and they took them Wives out of all they had choſen* (note this) *Regarding onely the outward Beauty, and Worldly pleaſure, not the true Religion,*

gion, and fear of the Lord, nor their honeſt Parents conſent. See Gen. 26. 34, 35.

Doctor Babington alſo ſaith, *touching the firſt, it teacheth us as I ſaid the great and grievous Corruptions of Man, who the more bound he is for Mercy to ſerve God truly, the more apt and prone he is to offend him highly.* See Dr. Babington Biſhop of Worceſter his notes on the 6th. Chap. of Gen.

The Lord had now increaſed Mankind. and made them many to their great Comforts, if they could have uſed it, and now without all regard and thankfullneſs for ſuch his goodneſs, headily, and haſtily, wickedly and ungodly, they provoked him to anger and great diſpleaſure againſt them, by fleſhly following their own wills, and every Man Marrying as he beſt liked for outward Beauty, without regard of Gods likeing, and inward Virtue, the Sons of God, that is the Children of the Godly, ſaw the Daughters of men, that is of wicked parents deſcended, ſuch as Cain *was, that they were fair, and they took them Wives of all that they liked.*

Here you ſee that theſe learned Authors are not of Mr. *Torys* mind nor thoſe Fathers (as he calls them) named by him.

This Fable of his (for ſo deſervedly it may be called) rather becomes thoſe ſort of men that ſeek to make Religion odious, and the Scripture rediculous than any ſober man to publiſh.

Thirdly, But one would wonder, if there were ſuch men in *Eden* as he dreams of, what ſhould come in their minds that they being in ſo goodly a place as *Eden* was, ſhould go out of it, knowing too, that their Father *Adam*, and there Mother *Eve* was drove out in Juſt Judgment for their Sin, could they imagin that they were drove out of Goodly *Eden* for their Sin, into a better place for their Puniſhment, for out of *Eden* they muſt come to ſee the Beauty of the Daughters of men, they could not go into *Eden* to ſhew them how fair they were, God ſet a Guard to wit Cherubims and a Flaming Sword which turned every way to keep the Tree of Life, and I am apt to believe that if their were any innocent Generation of *Adam* left in *Eden* as there was not, they could no more come out of it, then his nocent Generation could get into it, therefore this opinion he labours ſo much to prove true, doth prove both falſe and rediculous.

F. You do Brother give me content indeed, I ſee more and more that there is no weight in what Mr. *T.* ſaith; but now he further ſaith ſuppoſe this be a Dream, nay allowing that theſe

men were the ſons of *Seth*, and the Women were the Daughters of *Cain* &c.

Fol. 8. Yet this would not prove thoſe Marriages ſinfull, or that the World was drowned, becauſe of thoſe Marriages, Pray give me ſome light in that.

E. I ſhall do my Endeavour ſo to do.

His reaſon is if thoſe Marriages were ſinfull then they were the breach of ſome Law, which he deſires may be ſhown in Anſwer to ſeven queries which are theſe.

1. What Law they broke?
2. When that Law was given?
3. By whom it was given?
4. To whom it was given?
5. Where it was given?
6. The penalty for breaking it?
7. The reward promiſed to thoſe that kept it?

A parcell of unlearned queſtions fitter to ſtumble the weak then to edifie them, and truly I find men void of truth, to dote much about queſtions, but yet for their ſakes who are weak I will anſwer them.

His firſt Querie is *what Law they broke.*

I anſwer they broke the Law of God, he is the Law Maker yea the Maker of all Laws to his People, it was the Law of God, that the Sons of God broke in Marrying with the Daughters of men, a Law made by the Lord that none of the Godly ſhould marry with the ungodly and ſuperſtitious, as is manifeſt the Lord was grieved at it, *he repents that he had made Man.* What ſhould cauſe the Lord to repent that he had made man? but Sin, which is the breach of a law, and what ſhould grieve him at his Heart, but the rebellion and wickedneſs of man? Was it not the Rebellion (which is as the Sin of Witch-craft) of Gods People that vexed his Holy Spirit? *Iſa.* 63. 10. Yea and what ſhould kindle the wrath and anger of God againſt man ſo much, as to take away his Pitty and Compaſſion from him, that man and all other Creatures muſt be deſtroyed from off the Earth, could any thing thus provoke the Lord but Sin? yea and muſt it not be a grievous hatefull ſin too, that ſhall thus move that God that is ſlow to anger to ſuch an unalterable reſolution to deſtroy man without pity, the Sin of the Godly in marrying with the ungodly is that Capital Sin that did all this,

more

more eſpecially than any other; that fills up their meaſure, makes them ripe for this woefull deſtruction; as alſo ſaith Dr *Babington* upon the ſame place.

We ſee (ſaith he) *how grievous a thing unequall Marriages be when the Godly with the Ungodly, the believing with the infidel, the Religious with the ſuperſtitious, are unequally Yoked: ſurely even ſo grievous to God, that for this cauſe eſpecially, the whole world was diſtroyed by the Flood; the Lord doth not change, he diſliketh it ſtill, it is a ſecret Poyſon that deſtroyed Virtue more ſpeedily than any thing.* Our Saviour himſelf ſums up the ſin of thoſe times under two general Heads as the principal procuring cauſe of their deſtruction; *Luke* 17. 26. 27. *And as it was in the Days of* Noe, *ſo ſhall it be alſo in the Day of the Son of Man. They did Eat, they Drank, they Married Wives, they were given in Marriage, untill the Day that* Noe *Entred into the Ark: and the Floud came and deſtroyed them all.* See Mat. 24. 37. 38. Eating and Drinking in it ſelf was, nor is no ſin, but exceſſive, gluttonous, voluptuous eating and drinking is ſinfull and very diſpleaſing to the Lord. Even ſo Marrying wives, and giving in marriages was nor is in it ſelf no ſin, but to marry contrary to the mind, and Law of God, was then and is now ſinfull, it was againſt the mind and law of God when the Godly with the ungodly, the Believing with the Infidel, the Religious with the ſuperſtitious ſhall marry together, this was the Sin of the old world, *the Sons of God ſaw that the Daughters of men were fair, and they took them Wives of all they choſe.* Gen. 6. 2. This grieved the Lord at his Heart, this brought the Flood upon them.

2. Querie *is when that Law was given?*

Ianſwer, it was given after the fall when there was a Church conſtituted, before the Sons of God took the Daughters of men and made them their wives, the *Law* preceded the Fact, the Juſt God did not make a Law after the deed done to make it ſin, but he had made it before, and given it before they luſted after the Beauty of the Daughters of men, and had taken them wives of all that they choſe. Which *Law* they broke in ſo doing.

3. Querie *by whom it was given.*

Anſwer. By the *Lord*, 'twas his law, he gave it. See my anſwer to the firſt Querie.

4. Querie. *To whom it was given.*

Anſwer. To the Sons of God, the Church, who were the true worſhippers of God, this *Law* was given to them, that they muſt not marry the Daughters of men, *viz.* the Idolatrous and ſuperſtitious.

5. Querie. *Where it was given.*

Anſwer. Out of *Eden* in *Aſia* (moſt likely where the Church was gathered and then or at that time was.

6. Querie. *The Penalty for breaking it.*

Anſwer. The Penalty was Death, they periſhed all of them by the Flood, ſaving Eight Souls, 1 *Pet.* 3. 20. Theſe Died not by the *Sword* of a Magiſtrate, but by the immediate hand of a grieved God who ſhut up all Bowels of Compaſſion, their ſin was ſo great and highly provoking, that he deſtroyed them, even for this ſin of marrying contrary to his *Law*, and will, among the reſt of their ſins and wickedneſs.

7. Querie. *The Reward promiſed to thoſe that kept it.*

Anſwer. Peace here, and Eternal *Life* hereafter through Chriſt. He was promiſed *Gen.* 3. 15. And in him (no doubt) the promiſe of *Life* to them that kept the *Law* of God.

Thus have I briefly anſwered his unlearned and impertinent queries.

F. I now ſee there is nothing in his Queries, to what I, and ſome others thought, and that they tend rather to vain jangling than Godly Edifiing. I pray you Brother proceed.

E. In the next place, he would have us conſider, that the Act of marriage might be lawfull, and yet the accident that might follow unlawfull. This may be true, but what is this to the purpoſe, ſuch a thing as this may be, a man that is a member of a Church, believed, and looked upon by all his Brethren to be a faithfull Godly perſon, and he may marry lawfully a Siſter that is of the ſame Faith Pious and Virtuous, and yet it may ſo happen that he may turn with the Dog to his vomit, and with the Sow that is waſhed to the wallowing in the mire. 2 *Pet.* 2. 22. And grow ſo wicked as to beat her brains out, or cut her Throat, and this accident (if you will call it ſo) is altogether unlawful, and ſinfull, and yet notwithſtanding it thus prov'd their act in marrying was lawfull. But if a Believer ſhould marry with a woman that is an Unbeliever, that very act in it ſelf is unlawful and is moſt commonly attended with

evil,

evil, (I will not call them Accidents) as the only wiſe God foreſay; *for they will* (ſaith the Lord) *turn away thy Son from following of me* &c. See Deut. 7. 3. 4. And more the Lord ſaith, *they ſhall be Snares, and Traps unto you, and Scourges in your Sides, and Thorns in your Eyes*, &c. Joſh. 23. 13. The truth of which hath in our days been plainly made manifeſt, both by practice and experience to the ruine of ſome Souls, and the wofull condition others have been brought into by their ſo marrying, as their is many Examples of in our Days, but what then do his four Inſtances ſignifie, to what do they tend, but only to puzzle the minds and heads of the ignorant and weak, unlawfull things may follow a lawfull Act; But that lawfull thing is no cauſe of the unlawfull Act. Such a thing is poſſible as is ſhewed above, what then may men do unlawfull acts, becauſe ſometimes unlawful things follow lawfull acts; no ſure no wiſe man will ſay ſo.

But farther Mr. *T.* Saith its hard to conceive that theſe marriages were ſinfull, if we conſider that God bleſſed them, with a great Bleſſing in giving them an honourable Off-ſpring, *Gen.* 6. 4. *Fol.* 9.

Firſt, Mr. *T.* I perceive forgot here what he wrote before *Pag.* 7 where he calls them Prodigious Births, that here in the 9 *Pag.* He ſaith was an honourable Off-ſpring, thinking thereby to juſtifie the lawfulneſs of the Sons of God, their taking them wives of the Daughters of Men.

Secondly, wherein were they honourable, *Gen.* 6. 4. Saith *there were Gyants in the Earth in thoſe Days, and alſo after that when the Sons of God came in unto the Daughters of Men, and they bare Children to them, the ſame became mighty men, which were of old men of renown.* Becauſe the Text ſaith they were men of Renown, therefore I conceive Mr. *T.* Thinks they were an honourable Off-ſpring, in which he will ſee himſelf miſtaken, if he conſult the Dutch Annotations upon that very verſe of the 6. of *Gen.* 4. There words are theſe.

In thoſe days there were Giants upon the Earth, [i. e. *Men of taller ſtature and more ſtrength then others.* Num. 13. 33. *The Hebrew word ſignifiing Giants is deduced from falling, in regard that they being fallen off from God, fell upon Men with all manner of Violence and Tyranny, fearing neither God nor man, whereby every one that ſaw them grew dejected, his heart and courage failing*

ing and falling to the ground, as it were before them. This matter is likewiſe brought in here, as a particular cauſe, and provocation of Gods Wrath,] and thereafter alſo when Gods Sons were gone into the Daughters of men, [or come, whereby is Modeſtly and ſoberly implyed the Cohabitation of Man and Wife,] and had gotten to themſelves (Children) [or then they thoſe women namely did bear (children to their Huſbands:] theſe are the mighty (or powerfull) ones, that have been of old, Men of name [i. e. Famous and Renowned Men, who according to the Worlds Account and Judgment had atchieved great things. By which Mr. *T.* may perceive that thoſe men or Giants he ſaith was an honourable Off-ſpring, were rather an Abominable Off-ſpring in the ſight of God, for their wickedneſs, tyranny and violence, they filled the Earth with Violence, *Gen.* 6. 11. And were only famous and renowned men, in the then worlds account and judgment.

But farther ſaith Mr. *T.* if theſe marriages were ſinfull, yet not the ſin for which God had deſtroyed the old world.

Firſt, if Mr. *T.* meaning is that God did not deſtroy the old world for that only Sin. I know no man doth affirm he did, but mixt marriages was one ſin among the many, (and that not one of the leaſt) for which God did deſtroy the world as I have ſhewed above.

Secondly, And to prove his aſſertion he brings forth two reaſons without any force in them, *Firſt*, ſaith he *theſe marriages if unlawfull, yet could they not be univerſal, and God doth not puniſh ſeverely and univerſally for the ſin of a few as is plain in the caſe of* Sodom. Gen. 18. 3.

If ever there was a man that did affirm that God deſtroyed the old world only for the ſin of mixt marriages, and that God deſtroyed the world for the ſin of his Children in it only, Mr. *T.* hath almoſt by his reaſon confuted him, but there is, nor never was as I know, any man that ever did ſo affirm, therefore his reaſon is inſignificant and not at all to his purpoſe. But his ſecond reaſon is, the ſin for which the world was drowned, was not only great but univerſal, Mr. *T.* ſaith true in this, it was ſo, but withall Mr. *T.* muſt know that though they had ſinned univerſally, that Gods Children had ſinned particularly, and that grieved the Lord at his Heart, and alſo that they ſinned in that particular thing too, in taking wives of the Daughters of men, then God repents he had made man, when his ſons

ſinned,

ſinned, and reſolves unalterably to deſtroy man and beaſt, the ſin of his own went near his Heart, the Lord doth not find Ten Righteous in the world, none but *Noe* and his Family, Eight Souls ſaved by water, the ſin of mixt marriages then you ſee was a particular and ſpeciall cauſe of Gods wrath

And then laſtly Mr. *T.* makes a flouriſh, though all we ſay be true ſaith he, *yet there is no Rule to excommunicate members for it, God is Judge and Executioner, and you muſt have a Precept, and Precept you have none.*

To which I ſay that there was none to execute judgment except they ſhould one wicked man puniſh another. For there was not a Righteous man left but *Noah*, they were all corrupted. Therefore God muſt puniſh them himſelf, *Noah* was not able. But whether we have a Precept or no to excommunicate ſuch as ſin in marrying, we ſhall ſpeak to in its place and notwithſtanding his Confidence, prove there is precept for the ſame.

F. You have well ſatisfied me in this thing about the Sons of God, in, who they were, that their ſin was great in marrying the Daughters of men, that it was a cauſe of the drowning of the world, &c. Now I pray, let me hear your judgment in the reſt, and I hope I ſhall receive full ſatisfaction thereby.

E. Yea I ſhall examine Mr *Tories* Book farther. And I find *Fol.* 10. that Mr. *T.* having ſtated a queſtion after his own mind, explains his meaning, ſaying by Inſtitutions he means under the law, Circumciſion, and the Paſſover, &c.

And under the Goſpel he means Baptiſm, breaking of Bread, and laying on of hands, but as Mr. *D.* ſaith, why not Repentance and Faith, doth he not hold them to be inſtitutions, God poſitively commands all men every where to repent, *Acts* 17. 30. VVell but take him as he hath writ, ſee what it will amount to, perſons differing about Baptiſm may marry, he holds, *viz.* They that were ſprinkled being Babes, which is no Baptiſm, and the perſons ſo ſprinkled who are for all that, ſtill unbaptiſed perſons, yet is it lawfull for thoſe that are baptiſed according to the will of Chriſt and the truth of the Goſpel, to marry with them that never were baptized as he holds.

So touching the Lords Supper, thoſe that differ about that Inſtitution he will ſay, may lawfully marry; the Papiſts, they hold the bread is tranſubſtantiated, being Conſecrated by the Prieſt, and is the very reall Body or Fleſh of Chriſt, therefore

is

is the bread by the Papiſts believed to be a God, or the ſecond Perſon in the *Trinity*, and they own it to be their God and Saviour, and accordingly they reverence and worſhip the Hoſt, what is this but Idolatry, and yet Mr. *T.* holds, that a true Chriſtian that holds and practiſeth that ſacred Inſtitution of the *Lords* Supper in the purity of it may marry with a papiſt, (or elſe he ſaith nothing) that is an Idolater, and then if ſo pray why not with one that makes him a God of VVood, *Stone*, Gold or Silver, or that worſhipeth the Hoaſt of Heaven, even a Pagan, an Infidel or anv. ſo that in very deed it will amount to what Mr. *Denn* ſaith in the queſtion ſtated by him in the 15 *Page* of his Book. (*viz.*) Whether a contract of marriage, made between two perſons of different perſwaſions in all matters of Religion, be lawfull or unlawful.

Mr. *T.* muſt of neceſſity take the affirmative of this as well as his own, which tho more darkly laid down, yet have I given you the truth of his Judgment. VVhich he muſt be forced to own, or elſe give a more plain and candid explanation of his own mind.

F. You have well opened his queſtion, I ſee he hath a large latitude the truth is, I ſee more and more of his ſubtilty, but pray go on.

E. I do not ſee but that Mr. *Denn* hath anſwered Mr. *T.* fully enough, about his anſwering the care, the virtuous had to avoid the marrying of their Children to the People of the *Land*, what Mr. *T.* ſaith in that, is not worth the taking notice of more than Mr. *D.* hath already done, indeed that which is moſt worthy the noting and anſwering is his bold and poſitive affirming that, what they did to wit, *Abraham* for his Son *Iſaac*, and *Iſaac* for his Son *Jacob*. In their care to provide wives for them was not upon a Religious Account, *but ſure I am* ſaith
Fo. 10. *Mr.* T. *not upon the account of Religion, and* although Mr. *D.* hath taken the pains to anſwer him more at large, yet in few words let me tell you it is plain, and undeniable, that their care to marry their Chiidren was upon a religious account, by the words of *Rebecca* to *Iſaac*, *I am* (ſaith ſhe) *weary of my Life, becauſe of the Daughters of* Heth, *if* Jacob *take a wife of the Daughters of* Heth, *ſuch as theſe which are of the Daughters of the Land, what good ſhall my Life do me.* Gen. 27. 46. VVas not this a Religious Care in *Rebecca*, upon what account ſhould ſhe thus ſpeak but on a religious one, it is more then probable that

that *Jacob* might find among the daughters of *Heth* as beautiful, as wealthy, yea in all worldly reſpects as good accommodations among the daughters of *Heth* as in the Family of *Laban*, being wealthy people, having poſſeſſions, able to give to *Abraham* a burying place for his dead, nor were they ſuch Enemies to *Abraham* that they did not think him fit to live, for they were ready and willing to give him freely a burying place for his dead, a great kindneſs, in which much love they ſhewed to *Abraham* a ſtranger amongſt them, though *Abraham* would and did purchaſe it with his Mony, this was in *Hebron* in the Land of *Canaan Gen.* 23. Read the whole Chapter. They were *Canaanites*, irreligious or idolaters, and that is the cauſe of *Rebecca's* care leſt her Son ſhould join in affinity with Idolaters, yea farther, *Eſau* though he had ſold his Birth-right, and had loſt his Fathers bleſſing, yet his marrying of *Judith* the Daughter of *Beezi* the Hittite, and *Baſhemath* the Daughter of *Elon* the Hittite *was a grief of mind unto* Iſaac *and* Rebecca, Gen. 26. 34, 25.

Any wordly diſadvantage that *Eſau* had in his taking theſe women to wife, could not be the cauſe of *Iſaac's* and *Rebecca's* grief, for he waxed Rich upon it, as appears *Gen.* 33. 9. Godly Parents may grieve for the Poverty of their Children, for their ill fortunes in the world, but *Iſaac* and *Rebecca* had no cauſe to grieve for *Eſau* in that reſpect, that which is the greateſt cauſe of grief to Godly Parents, is to ſee their children ſtubornly rebel againſt God and them, then will they grieve for their Souls, when they miſcarry in the beſt things, when they ſin againſt God, and caſt off True Religion, this is cauſe of grief, when they have no regard to Gods Law, this cauſed *Iſaac*, and *Rebecca* to grieve for *Eſau*, he married ſinfully and irreligiouſly.

F. The thing is plain enough, that upon the account of Religion the *Patriarchs* care was to chooſe wifes for their Sons, I ſee it is not good to be ſo confident as Mr. *T.* is in this matter. But pray ſpeak to the ſecond, to wit the command of God.

E. I ſhall, but it would make one almoſt bluſh to think what a ſhame it is to Religion for a man to ſay that cautions are no commands at all in a proper ſence, but that they relate to prudent, and Politick Government. VVhere he puts no difference between one caution and another: but generally hints, that cauſions are no commands at all; &c. I have indeed heard ſome ſay (and have heard of more) Atheiſts, and Ranters that have

ſaid the Scripture was politickly writ by crafty men, (who would make themſelves great) to keep the people in ſubjection to them, but for a man profeſſing Religion, to ſay that which is ſo like to thoſe wicked men, may cauſe ſhame and ſorrow of heart.

But *Secondly*, are not cautions commands, though they do ſound in words ſomething different from ſuch Phraſes as theſe, thou ſhalt do no Murder, and negatively thus, Thou ſhalt not ſteal. *&c.* VVhat ſhall we make of that in *Joſh.* 23. 11. *Take good heed therefore unto your ſelves that you love the Lord your God.* doth this caution relate only to prudent and politick government, or is it not as truly, and in its proper ſence a command, as what Chriſt ſaith, *thou ſhalt love the Lord thy God, with all thy Heart, this is the firſt and great Commandment.* Mat. 22. 37, 38. Surely to love the Lord is our great duty, and the duty enforced as powerfully in cautional termes, when ſo given, *take heed that you love*, &c. As when in poſitive expreſſions, *thou ſhalt love*, &c. And the caution equivalent with the poſitive command, the Lord had before time poſitively commanded *Iſrael* to love him, then can *Joſhuahs* caution [take heed] be (though not anew) yet the ſame command brought afreſh to their minds, what God before had poſitively commanded, *neither ſhalt thou make marriages with them: thy Daughters thou ſhalt not give unto his Son, nor his Daughters ſhalt thou take unto thy Son*, Deut. 7. 3. Here the Lord is poſitive, *neither ſhalt thou make marriages with them*; &c. Again are not cautions commands, what ſhall we make of this then, *take heed Brethren leſt there be in any of you an evil heart of unbelief in departing from the Living God.* Heb. 3. 12. See Mat. 24. 4. VVas this caution given by the Spirit of God, and doth it relate only to prudent and politick government, and is it no evil in it ſelf, nor no breach of a poſitive command for Believers to be heedleſs, and negligent in their chriſtian duties, and ſo ſuffer an evil heart of unbelief to be in them, and thereby to depart from the living God, is unbelief no ſin, and to depart from the living God no ſin, no breach of Gods Law? *Be aſtoniſhed O ye Heavens at this, and be horribly afraid, be ye very deſolate ſaith the Lord, for my People have committed two evils, they have forſaken me the Fountain of living waters, and hewed them out Ciſterns, broken Ciſterns that will hold no water.* Jer. 2. 12, 13. To depart from God is an aſtoniſhing ſin, the

ſin

ſin of ſins, the moſt grievous God provoking Soul damning ſin, and yet prohibited, or forbid no otherwiſe then with a *take heed Brethren*, &c. in Heb. 3. 12.

Thirdly, You ſee that the Lord is poſitive, *thou ſhalt not make marriages with them, thy Daughter ſhalt (note) thou not give unto his Son, nor take his Daughter unto thy ſon.* Deut. 7. 3. As poſitive in this, as in *Exod.* 20. *ver.* 7. *Thou ſhalt not take the name of the Lord thy God in vain.* verſe 13. 14. *Thou ſhalt not kill, thou ſhalt not commit Adultery.* &c.

Therefore that which you ought to take notice of is, that though cautional prohibitions, ſeem not to carry the ſame Authority with them, in phraſe, or manner of ſpeaking, as that which is given in poſitive terms doth, yet they have the ſame authority and enforce the Duty equally with poſitives, becauſe they are grounded upon poſitive laws, as for Example, *take good heed therefore unto your ſelves that you love the Lord your God*, Joſ. 23. 11. This caution is grounded upon a Commandment, or poſitive law; *Thou ſhalt love the Lord thy God, with all thy heart, and with all thy Soul, and with all thy Mind, this is the Firſt and great Commandment* ſaith our Saviour. Mat. 22. 37, 38.

Than no man that is in his right mind, and of a willing heart to obey the Lord, will thus ſhuffle and ſay, that cautions are no commands at all, and to inſinuate they do not relate to piety and devotion, doth it not relate to piety and devotion, that we ſhould love the Lord our God, and that we ſhould take heed leſt their be an evil heart of unbelief in us, in departing from the living God, ſure it doth in the higheſt degree, even ſo are cautions of like authority in this thing now under debate; as that in *Joſh. take good heed unto your ſelves, that you love the Lord your God, elſe if you in any wiſe go back, and cleave to the Remnant of theſe Nations, even theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you: Know for a certainty, that the Lord your God will no more drive out any of theſe Nations from before you; but they ſhall be Snares and Traps unto you, and ſcourges in your ſides, and Thorns in your Eyes, until you periſh from off this good Land, which the Lord your God hath given you.* Joſh. 23. 11, 12, 13. This is only a caution, will Mr. *T.* ſay, and *cautions if rightly conſidered, are no commands at all in a proper ſence*, but conſidering that *Joſhuahs* caution is grounded upon a poſitive law or command of God, *thou*

ſhalt not make marriages with them, thy Daughter thou ſhalt not give to his Son, nor his Daughter ſhalt thou take to thy Son, Deut. 7. 3. It hath the like preceptive authority, as where mixt marriages is in poſitive terms forbidden or prohibited.

Fourthly, But Mr. *T.* ſaith they relate only to prudent and politick Government, as may appear from the ſence of the words, which adviſeth (ſaith he) to *forbear theſe marriages not as God enjoyns other things, becauſe they were Abominations*, Levit. 18. 22. *ver.* 21. *Chap.* 20. 1. 2, 3, 4, 5. 6. Well what have we here, becauſe they were abominations, implying that mixt marriages is no Abomination.

Suppoſe mixt marriages be no where ſaid to be an abomination, doth it follow therefore that it is no ſin, or that cautions prohibiting ſuch marriages, do relate to no more than prudent and politick Government.

Pray where is Theft or Stealing ſaid to be an abomination, yet I hope Mr. *T.* will not ſay that ſtealing was forbid only, relating to prudent and politick government, and that it is no breach of Gods law, and conſequently no ſin to ſteal, I am ſure Mr. *T.* will not ſay ſo; though I will not ſay but all Gods laws are prudential. God in his infinite wiſdom made this Law, (as alſo all other) that his people ſhould not joyn in affinity with the Nations.

Mr. *T.* further adds, *neither as God forbids killing and ſtealing, thou ſhalt not kill, thou ſhalt not ſteal*, I have ſhewed above that God hath forbid mixt marriages as he forbids killing, and ſtealing, *Thou ſhalt not make marriages with them, thy Daughter ſhalt thou not give unto his Son, nor take his Daughter unto thy Son.* Thus you ſee God forbids the one, as he forbids the other: But Mr. *T.* forms you a reaſon for it, wherein he roundly begs the queſtion, becauſe *killing and ſtealing are evil in their own nature, but God* (ſaith he) *forbids theſe marriages as a thing that was not in it ſelf evil, but might tend to evil, or open a door to evil.*

I again affirm that God doth poſitively forbid mixt marriages, *thou ſhalt not make marriages with them*; and to be diſobedient to ſuch a law ſo poſitive is in it ſelf evil, and it is true it doth alſo tend, and open a Door to more evil, as going a whoring after other Gods, ſo doth ſtealing tend to, and openeth a door to more evil, as lying, the thief will lie and ſaith he hath it not, yea and to murder as oft experience proves, and then we may

ſay,

ſay, if what Mr. *T.* ſaith be true, that ſtealing in it ſelf is no evil, a man that robs his neighbour doth no evil, commits no ſin, provided he do confeſs, and do not lye, in denying he ſtole, and provided when he breaks into his neighbours houſe, or robs on the High-way, he doth not kill them, nor any of them he robs, this is as concluding as what Mr. *T.* ſaith in his reaſon, and then farther if we reaſon this as Mr. *T.* doth the other, how will it look in the ſight of all ſober moral men, neither ſhalt thou ſteal, and why, not becauſe it is a ſin and an abomination, but becauſe it may draw away thy Heart to commit murder, and to lye, it may be a Temptation to thee to lye and kill, yea and many more evils beſides, know for a certain it will be a Snare to thee not a ſin, not an immorality in thee, but a Snare to thee, thy heart may be drawn away by it, to murder or commit ſome other abominable ſin, which ſtealing tends, and opens a door to. Therefore it is good thou ſhouldeſt not ſteal, though no ſin in it ſelf, but may tend to evil, or to the opening a Door to Evil. Such Reaſoning as this is void of Reaſon, if not ſinful arguing, and yet thus doth Mr. *T.* argue in the caſe of Mixt-Marriages. *Fol.* 14.

We have a ſaying one evil ſeldom goes alone, it hath more attending it, as Drunkenneſs, what varieties of evils doth that tend and open a Door to? as Lying, Swearing, Curſing, Damning, Blaſpheming, Adultery, Murder, abuſe of Wife, and Children, neglect of providing for them, nay impoveriſhing of them, which is to deny the Faith, and to be worſe then an Infidel. Shall we ſay then, that Drunkenneſs is no Evil in it ſelf, if the Drunkard keep his heart with God, (as ſome Drunkards will ſay they do) and commit none of theſe above mentioned ſins, God forbid, Drunkenneſs is in it ſelf although no other ſin ſhould attend it, a very great ſin, one of the ſins of the old world. *Luke* 17. 27. As was Mixt Marriages, as I have above proved.

But Mr. *T.* Again ſaith, *that the matter contained in theſe Texts (prohibiting Mixt-Marriages) is no other but a part of the Politick Law, given to Iſrael, which altered and became ſtronger or weaker by Occaſion, and Circumſtance, of which kind of Laws* Iſrael *had many.* *Fol.* 14.

I ſhall only inſtance in two, ſaith Mr. *T.* The firſt is Deut. 20. 19. *When thou ſhalt beſiege a City a long time, in making war againſt*

againſt it to take it, thou ſhalt not deſtroy the Trees thereof by forcing an Ax againſt it.

And why (ſaith Mr. *T.*) *not becauſe the thing was ſinfull, but becauſe thou mayeſt eat of them.*

Doth he not worthyly conclude for negatively, not becauſe it is ſinfull, but Affirmatively, becauſe thou mayeſt eat of them, then it ſeems if Mr. *Tory* be right, God may command and *Iſrael* not obey, and it will be no ſin: if Mr. *T.* had lived at that time, he would have taught Diſobedience enough to *Iſrael*: was *Sauls* ſparing the beſt of the Sheep, when God commanded him to ſlay them, 1 *Sam.* 15. 9. Such a ſin, heightened to ſuch a degree of greatneſs, and abomination, that God rejected him from being King over *Iſrael*. (Nothwithſtanding *Sauls* excuſe) by *Samuel* as you may ſee, *ver.* 22. 23. *Behold* (ſaith *Samuel*) *to obey is better then Sacrifice, and to hearken then the Fat of Rams, for Rebellion* (ſaith he *is as the Sin of Witch-Craft, and Stubornneſs is as Iniquity, and Idolatry, becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from being King.* And is it no ſin to cut down thoſe Trees, when God had commanded them not to cut them down, ſee I pray you how the Lord doubles this command; *And thou ſhalt not cut them down, for the Tree of the Field is mans Life*, who ſeeth not that hath any ſight, that to diſobey God in cutting down theſe Trees is immoral, and a breach of that Law, that ſaith thou ſhalt not Kill, for if he that luſteth after a Woman *doth commit Adultery with her in his Heart*, then for a Man to concieve evil, and to have a malicious intent to take away the Life of his Neighbour, or Brother, is ſin, and the Breach of a Moral Law, although he never actually ſlay him, much more then would it tend to Murder, and be a Breach of that Law which ſaith thou ſhalt not Kill, for the *Iſraelites* to cut down the Trees of the Field under that Circumſtance, namely when they had Beſieged a City; becauſe the Trees of the Field is mans life, to cut them down then in a ſiege, were to take away and deſtroy that which was to ſupport mans life: but ſaith Mr. *T.* *not that it was ſinfull to cut them down*, pray is it not equally a ſin to deſtroy that which God commands to be ſpared, as it is to ſpare that which God commanded ſhould be deſtroyed, as *Saul* did to his Ruine. But I would know of Mr. *T.* when, and where God told him that Mixt-Marriages in it ſelf is not ſinfull, and when he told him that to cut the Trees that

God

God commanded *Iſrael* they ſhould not cut down, was not ſinfull. Sure Mr. *T.* is become ſtrangly preſumptious, this is almoſt to become a Competitor with God, if not to controul, and contradict him. This may ſuffice for the other Text, *Deut.* 22. 8. What I have already ſaid may well ſerve the rationall, for an anſwer to both.

But Mr. *T.* will ſecond it with this conſideration, *they were as well cautioned from making any other Covenant with them, as the Covenant of Marriage*, it is granted, but what of that, doth it prove that thoſe Laws were only politick, and the breach of thoſe laws not ſinfull, would it not have been a ſin, if *Iſrael* had made any Covenant with them, or had ſpared any alive, that God commanded them to deſtroy, as *Saul* did the Sheep, and *Agag*. What is this to the purpoſe? Mr. *T.* ſhould prove that the Law againſt Mixt-Marriages is only politick, and that it is no ſin to break them, for that is his work here, and nothing elſe in this place. *Fol.* 15.

But Thirdly, (he ſaith) *the People are miſtaken*, as well as the thing, in concluding, that *Iſrael* was forbid to Marry with all Nations in the World; the miſtake it ſeems is, that God did only forbid Marriages with the Seven Nations, and not with all the Nations of the World. *Deut.* 7. 1. 2, 3. And the Seven Nations are, *the Hittites, and the Girgaſhites, and the Amorites, and the Cannanites, and the Perizzites, and the Hivites, and the Jebuſites, Seven Nations greater, and mightier then thou* *Fol.* 15.

That the Children of *Iſrael* were forbidden to marry with theſe Seven Nations is true, but that they were not forbidden to Marry with other Nations is alſo untrue; for we find *Ezra* 9. 1. That the People ſinned in making Marriages, with the *Ammonites*, the *Moabites*, and the *Egyptians*, which three Nations were not of the Seven, and theſe Three God did not command *Iſrael* to deſtroy, as he did the Seven, for as Mr. *T.* Confeſſeth an *Ammonite* and *Moabite* ſhall, or may enter into the Houſe of the Lord in the Tenth Generation, *Deut.* 23. 3. And there was ſome reaſon for it, becauſe *Ammon* and *Moab* were the Sons of *Lot*, inceſtiouſly begotten by *Lot*, upon his own Daughters; *Gen.* 19. 36, 37, 38. They were ſomewhat related to *Iſrael* for *Lot* was *Harans* Son, who was the Brother of *Abraham*, *Gen.* 11. 27. Yet for all that *Iſrael* muſt not join affinity

affinity with *Ammon* nor *Moab*, as you see *Ezra* 9. 1. So *Israel* was commanded not to abhor an *Edomite*, the Reason is, *for he is thy Brother*, nor an Egyptian, *because thou wast a stranger in his Land*; Deut. 23. 7. Yet *Israel* must not make Marriages with them as appears, not only from what is said in *Ezra*, but also in 1 *King.* 11. 12 But King *Solomon* loved many strange women, together with the Daughters of *Pharoah*, Women of the *Moabites*, *Ammonites*, (which two last came of *Lots* sons) *Edomites*, (which came of *Esau*, *Jacobs* Brother) *Zidonians* and *Egyptians*, note here is expressed Five Nations more then the Seven before mentioned, and therefore I think the mistake is in Mr. *T.*; for none of these Five Nations the Children of *Israel* were allowed to marry with, no more than the seven they were commanded to destroy, for saith the Text *of these Nations, concerning which the Lord said unto the Children of* Israel, *ye shall not go in unto them, neither shall they come in unto you, for surely they will turn away your hearts after their Gods.* Solomon *clave to those in Love*, the taking of these to wife was a Trespass, see *Ezra.* 9. 4. A forsaking Gods Commandments, *ver.* 10. 11, 12. 14. See *Neh.* 13. 23. 24, 25. 26, 27. *verses.*

Pray hear what Mr. *Answorth* saith *of making Marriages, or joining in affinity, by way of Marriage, this concerned not the Seven Nations only, but all the Heathens*; Ezra 9. 1, 2. *The* Hebrews *say an* Israelite *that lieth with an Heathen Woman of any other Nation, by way of Marriages, or an* Israelite *that so lieth with an Heathen Man, they are to be beaten by the Law; whether it be of the Seven Nations, or any other People, it is within this prohibition, and so it is expounded by* Ezra. Mr. *Answorth* in these words agrees you see with us, saying also they that sinned in taking strange Wives were to be beaten by the Law, and it is probable that it was so among the *Jews*, for it is said that *Nehemiah* smote some of them, it comes in thus, *in those days also saw I* Jews *that had Married Wives of* Ashdod, *of* Ammon, *and of* Moab, pray note by the way that *Ashdod* was a City, and Province of the *Philistins, and when the* Philistins *took the ark of God, and brought it from* Eben-Ezer *unto* Ashdod, i. e. *the City*, 1 Sam. 5. 1. *then the* Philistians *brought the ark of God into the House of* Dagon, *but* Dagon *fell before the ark, therefore neither the Priests of* Dagon, *nor any that came into* Dagons *House tread on the Threshold of* Dagon *in* Ashdod *to this day*: verse 2. 3, 4, 5. Now you are to

note

note that the *Philiſtians* were not of the Seven Nations that God commanded the *Iſraelites* to deſtroy, yet to marry Wives of *Aſhdod* who were *Philiſtians* was a ſin, as farther appears from the words of *Nehemiah*, and therefore I proceed; *and their Children ſpake half in the Speech of* Aſhdod, *and could not ſpeak in the* Jews *Language, but according to the Language of each people. And I* (ſaith Nehemiah) *contended with them, and curſed them, and ſmote certain of them.* (Note that) *and pluckt of their Hair, and made them ſwear by God, ſaying ye ſhall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your ſelves.* Nehem. 13. 23, 24, 25. By all which it uncontroulably appears, that the *Iſraelites* were not to make Marriages with the Seven Nations only, but were forbid the ſame with all other Nations beſides; although *Iſrael* was commanded not to abhor ſome other Nations, nor to deſtroy them for the reaſons the Lord himſelf gives, yet it is plain and undeniable that it was their ſin to make Marriages with them, which ſhews it to be upon a Religious Account they were forbidden the ſame.

But yet Mr. *T.* hath a Fourth, wherein he ſaith, there was great Reaſon why the *Jews* ſhould make no Covenant with thoſe people of the Seven Nations, and that out of ſtate policy as well as Religion, and gives you four of them, but to what purpoſe, he blots paper, and troubleth his Reader with them, I do not underſtand, for who doth he think, will affirm that the only Wiſe God commanded any thing of his People, but there was great Reaſon for his ſo commanding them, but I cannot paſs it by, but muſt take notice that Mr. *T.* is conſtrained here to confeſs, that thoſe great reaſons he mentions taketh not only ſtate policy in, but Religion alſo, and ſo he likewiſe concludes his Fourth Reaſon, but what if one ſhould grant for arguments ſake that there was State Policy in the Caſe; and his reaſon good and authentick he gives for it, may not an ill minded man, ſuch as the Ranters, that hold nothing in it ſelf is ſinfull, ſay the ſame, and give you reaſons for it, of all Moral Precepts, not to enlarge, Let me give you among many one inſtance; the Law ſaith thou ſhalt not kill, (nor) thou ſhalt not ſteal, theſe commands may one ſay were made by *Moſes*, out of ſtate policy for this reaſon, men would have ſlain one another, had they not been reſtrained by a Law, and ſo there might a been a depopulating, as faſt as F. 16.

their was a multiplying or increaſing, and ſo the deſign of God fruſtrated, which was to make of *Abraham* a great Nation, for number as the Sand of the Sea which could not be numbred, and by that means they would be diſabled, and made uncapable to overcome, and ſubdue their Enemies; and ſo the promiſe made of no effect, which the *Lord* made to *Abraham*; Gen. 17. 8. *And I will give unto thee, and thy Seed after thee, the Land wherein thou art a Stranger, all the Land of* Canaan *for an Everlaſting Poſſeſſion; and I will be their God,* Then may it as fairly be concluded, that moral *Laws* were but given out of ſtate Policy, and that it is not in it ſelf ſinfull to Kill, nor to ſteal, as the Ranters will ſay; though Mr. *T.* will not ſo ſay in this caſe of Killing and Stealing, yet he doth ſo ſay in the caſe of Marriage. Therefore by this is ſhewn the weakneſs and impertinency of Mr. *Ts.* reaſoning, being nothing to the thing in hand.

But yet I muſt take ſome notice of his fifth Reaſon, wherein he ſaith we are *miſtaken in the extent of the Word; for I will prove* ſaith he, *that the* Jews *might marry with ſuch people of other Nations, as were uncircumciſed,* his Reaſon is *the words of the prohibition (or caution) expreſſing no other people then the Seven Nations, and they are expreſly named, as have been ſhewed already.* Deut. 7. 1. 2. 3. And I have ſhewed above, that though no more be expreſſed by name, *Deut.* 7. 1. 2, 3. Yet more are expreſſed by name in *Ezra* 9. 1. and *Neh.* 13. 23. 1 *Kings* 11. 1. And theſe Nations alſo *Iſrael* ſinned in making Marriages with, as all thoſe places ſhew, and theſe Nations by name were the *Moabites*, and *Ammonites*, the *Edomites* and *Zidonians*, 1 *King.* 11. 1. and the *Egyptians* Ezra 9. 1. and the *Philiſtians*, *Neh.* 13. 23. Nations in number ſix, beſides the Seven Nations *Iſrael* was commanded to deſtroy, that *Iſrael* was not to joyn in affinity with.

And he ſaith it appears *from the different reſpect they were to bear to theſe People, the* Ammonites, *the* Moabites, *the* Edomite, *and* Egyptian.

I have ſhewed without all peradventure, that the Children of *Iſrael* were not to Marry with theſe Nations, but were, it's true, not to deſtroy them but to give them reſpect for the Reaſon that God gives *Iſrael, thou ſhalt not abhor an* Edomite *becauſe he is thy Brother, thou ſhalt not abhor an* Egyptian, *becauſe thou waſt a*

Stranger

Stranger in his Land. Deut. 23.7. But by this it doth not appear that the *Jews* might make Marriages with theſe Nations, but the contrary doth plainly, that they might not Marry with them, as hath been ſhewed, but this doth plainly appear from the reſpect that God commands *Iſrael* to bear them, that they were chiefly (if not only) commanded not to make Marriages with them, upon a religious account, becauſe they were Idolaters, and uncircumciſed.

Again he ſaith it appears from the many Marriages that were made with the uncircumciſed, and ſome of them by men moſt eminent in the Church of the *Jews*; and he begins firſt with *Sheſhan*, *now* Sheſhan *had no Sons, but Daughters*; *and* Sheſhan *had a Servant an* Egyptian *whoſe name was* Jarha, *and* Sheſhan *gave his Daughter to* Jarha *his Servant to Wife, and ſhe bare him* Attai. 1 *Coron.* 2. 34, 36. Mr. *T.* would make this place if he could to prove that *Iſrael* made Marriages with the uncircumciſed, firſt *Jarha* though an *Egyptian*, was *Sheſhans* Servant, and the Servants of the *Jews* were circumciſed, for ſo God commanded *Abraham*, *Gen.* 17. 12, 13. See *Exod.* 12, 44. And therefore *Sheſhan* might lawfully marry his Daughter to *Jarha*. Secondly, *Jarha*'s Seed is reckoned among the reſt in Genalogie, which would not have been, had not *Jarha* been proſelited to the *Jews* Religion. *Fol.* 18.

His Second inſtance is *Solomons* taking to Wife *Pharaohs* Daughter, doth this prove or diſprove what he ſaith, ſure I am *Solomon* ſinned in his taking her to VVife, *did not* Solomon *King of* Iſrael *ſin by theſe things*, Neh. 13. 26. *But King* Solomon *loved ſtrange Women, together with the Daughters of* Pharoah, &c. *Of theſe Nations concerning which, the Lord ſaid unto the Children of* Iſrael, *ye ſhall not go into them, neither ſhall they come in unto you, for ſurely they will turn away your Heart after their Gods*: Solomon *clave unto theſe in Love.* 1 Kings 11. 12. This you ſee then is far from proving what Mr. *T.* would have it, and what he brings it for, notwithſtanding his Flouriſhing Paraphraſe, his third example is *David* and *Moſes*, as to *David* his VVife, *Maacah* Daughter to *Talmai* King of *Geſhur*. 2 Sam. 3. 3. She might be a ſtranger proſelite, and ſo *David* might lawfully Marry her, though the Scripture be ſilent in it, for there was one law for *Iſrael*, and the ſtranger that was proſelited, *Exod.* 12. 48. 49. Otherwiſe *David* did Evil, though the Scripture

paſſeth it by in ſilence, and as for *Moſes* his Two VVives they might alſo be proſelited according to the *Law*, elſe it were ſtrange that a *Lawgiver* ſhould in his own perſon be the ſame *Law* breaker, and conſider too how much he reproved it in others, *Numb.* 25. And though God doth juſtifie *Moſes* againſt *Aaron*, and *Miriam*, yet it doth not appear that he juſtifies in him, his Marrying with the *Ethiopian* VVoman, for the Lord ſpake not a word of that, as Mr. *Denn* hath ſaid, and as I further ſay God reproves *Aaron*, and *Miriam* for villifyng and ſpeaking irrevently to *Moſes*, as he was the Miniſter of God, and in ſuch an Honorable Office as to be the Mouth of God, to all the *Lords* People, and to receive *Laws* from the Mouth of God, and deliver them to *Iſrael*. This ſomewhat reflected upon the *Lord* himſelf, and therefore his Anger was kindled againſt them, *Numb.* 12. 9. And in this the *Lord* juſtifies *Moſes*, ſaying my ſervant *Moſes* is not ſo, who is faithfull in all mine Houſe. *ver.* 7. and if ſo *Moſes* did not Marry an *Ethyopian* VVoman, that was no proſelite, for that had been unfaithfulneſs in the Houſe of God, and of an evill example to *Iſrael*, becauſe *Iſrael* had received from the Mouth of *Moſes* this *Law*; *Thou ſhalt not make Marriages with them*: And whereas Mr. *T.* ſaith that *Zipporah* the Daughter of *Revel* the Prieſt of *Midian*; Exod. 2, 19. to the 23. VVas far from a proſelite, when ſhe violently oppoſed the circumciſing of her Son, *Exod.* 4. 25, 26. He may for all that be miſtaken, a good Chriſtian VVoman might (being a tender Mother) be troubled and break out into paſſionate expreſſions, unbecoming her, to ſee her Child bleed, and ſmart, eſpecially circumciſion being but a new thing to her, yet ſhe ſo far obeyed *Moſes* as to circumciſe her Son, with her own hands, as you may ſee *Exod.* 4. 25. VVhich was a ſign ſhe was a Proſylite, and a woman that feared the God of *Iſrael*, an Idolatrous woman would never a done ſo, nor would *Moſes* a ſuffered her to have circumciſed his Son, if ſhe had been an Idolater and no proſylite.

Mr. *T.* hath a fourth Reaſon to prove, that the *Jews* might Marry with other People (beſides the Seven Nations) that are uncircumciſed, *the Jews* ſaith he *were allowed to Marry with the* Edomites *and* Egyptians, for Proof he brings Deut. 23. 7, 8. *Thou ſhalt not abhor an* Edomite, *becauſe he is thy Brother, thou ſhalt not abhor an* Egyptian, *becauſe thou waſt a Stranger in his Land*

Land: the Children begotten of them, ſhall enter into the Congregation in their Third Generation.

A notable proof, becauſe they muſt not abhor them, therefore they may marry with them. I have ſhewed above that it was ſinfull for the *Jews* to Marry with *Edomites* and *Egyptians*, See *Ezra* 9. 1. 1 *King.* 11. 1. And what need I ſay it over again, and for their Children entring into the Congregation in their third Generation, is too light to prove mixt-marriages lawfull; for Baſtards may come into the Congregation in their Tenth Generation, *Deut.* 23. 2. No ſober man will ſay it is therefore lawfull to have Children of Fornication; which if Mr. *T.* Reaſons right we may. But his fift and laſt reaſon he thinks will hit the Nail on the Head, which is *they might marry with all ſuch as they had conquered*, (not with any of the Seven Nations, I hope) *and if ſo* ſaith he, *then no doubt with all ſuch they were at Peace with, that they might Marry with the Captives; ſee the expreſs word.* Deut. 21. 10. 11. 12. 13.

But is Mr. *T.* ſure they muſt not be proſelited firſt, for that is the Queſtion, elſe they have here a liberty given to violate Gods *Law*; but I pray what do theſe ceremonies uſed ſignifie, what are they for, but to proſylite her, to wit the Captive maid, and cauſe her to forſake her Idolatry, and to imbrace the fear and true ſervice of God, before he may take her to his wife, this was the end of her ſhaving her Head, her pairing her Nails, her caſting away her Heatheniſh Garments, and the like. *Deut.* 21. 12, 13. See the *Dutch* Annotations on this place. *Thou ſhalt bring her into thine Houſe,* [Heb. *into the midſt of thine houſe,*] *and ſhe ſhall ſhave her Head, and pair her Nails, make her Nails, that's fit, faſhion, prepare them, all theſe ceremonies mentioned in this and the following verſe, as ſhaving the Head, paring or cleanſing the Nails, putting off her former Heatheniſh Garments, bewailing her Parents &c. Were a Token of puting off and forſaking the former Heatheniſh Idolatrous being, and of imbracing the True Religion, and of being incorporated, or imbodied into the People of God.* Compare *Pſal.* 45. 11. This you ſee then it is not my opinion alone, but of a whole *Synod* of learned men, both in *Holland*, and many of the moſt and beſt approved Orthodox Men (at that time) in *England*, then may Mr. *T.* be, nay no doubt is under a miſtake in his reaſoning, whereby he ſo confidently thinks to prove, nay confidently ſaith, *I will prove that:*

See the Dutch *Annotations on* Deut. 21. *vers.* 12.

that the Jews *might marry with ſuch People of other Nations as are uncircumciſed*, are all of them invalid, and of no Force, but rather falſly ſuggeſted in his own mind without any ſcriptural warranty.

F. You have as to Mr. *T*'s Old Teſtament proofs, well ſatisfied me, now Brother I pray proceed to his New Teſtament Proofs.

E. I ſhall in the fear of God, as he ſhall inable me, anſwer him therein alſo, and I pray God it may be to your ſatisfaction and all others, and I ſhall take them in order as they are laid down by him.

Firſt, then Mr. *T.* ſaith to that, 1 Cor. 6. 18. *it's to be obſerved that the Apoſtle ſpeaks not one Word of Marriages.* And I rather ſay (in that place) he ſpeaks of nothing elſe but Marriages, what means this word elſe, *for two* (ſaith he) *ſhall be one Fleſh*, 1 Cor. 6. 16. VVho doth theſe words refer to (*ſaith he*) but to the Lord, *Gen.* 2. 24. And they ſhall be one Fleſh, *i. e.* a man and his wife ſhall be one Fleſh.

Secondly, where doth (he) namely the *Lord*, and *Lawgiver*, ſay by ſuch as commit common Fornication, or uncleanneſs, (*viz.*) when a man ſhall lie with a woman or a maid that is not his VVife; *For this cauſe ſhall a man leave father and mother, and ſhall cleave unto his Wife, and they twain ſhall be one Fleſh, wherefore they are no more twain, but one Fleſh*, Mat. 19. 56. See *Mark* 10. 7. 8. the *Lord* no where ever ſaid, that ſuch ſhall be one Fleſh, that commit ſuch uncleanneſs, the committing of uncleanneſs doth not make any two one Fleſh, it's only ſaid of thoſe who are man and wife, therefore the Apoſtle ſpeaks of marriage in this place, it being the ſcope of the Apoſtle. Let Mr. *T.* take his obſervation again, and he will find, and ſee, it is no other thing, a man cannot be one Body with a Harlot, when he commits Folly and Uncleanneſs with her, there is no ſinfull act will make them twain one Fleſh, it's Matrimony only that makes them one Body, and ſo if a man Marry a Harlot he then indeed becomes one Body with her, and not elſe.

Thirdly, this premiſed, ſee the Text, 1 *Cor.* 6. 15. *Know ye not that your Bodies are the Members of Chriſt, ſhall I then take the Members of Chriſt, and make them the members of an Harlot, God forbid.* The Members of Chriſt who are they; thoſe that are

are in Chriſt by Faith, regenerated, born again, they are *Members of his Body, of his Fleſh, and of his Bone.* Eph. 5. 30. And who in a Scriptural Sence, are Harlots, not only ſuch as proſtrate their Bodies to men, but ſuch (and they the Apoſtle means in this place) as are Idolaters, ſuperſtitious, ſuch as worſhip the true God, in a falſe manner, in this ſence is myſtery *Babylon*, ſaid to be the Mother of Harlots, *Revel.* 17. 5. *Myſtery* Babilon *the great, the mother of Harlots and Abominations of the Earth.* They are her Children, being myſtery *Babilons* Members, and thoſe Harlots are ſaid to be Fornicators, *Revel.* 18. 3. And in that ſence Harlots, as in the other ſence the Faithfull are ſaid to be Fleſh of Chriſts Fleſh, and Bone of his Bone, being of that one body, of which Chriſt is the Head, *Eph.* 4. 15. 16 *Col.* 1. 24. Then ſaith the Holy Apoſtle, what know ye not that he (i. e. he that is a Member of Chriſt which is joined to a Harlot, (that is a Daughter of the Great VVhore, *Revel.* 17. 1.) So the wicked are ſaid to be *Sons of the Sorcereſs, the Seed of the Adulterer, and the Whore*, Iſa. 57. 3.) is one Body, for two ſaith he ſhall be one Fleſh, *i. e.* man and wife, which God forbid, that any member of Chriſt ſhould make one Fleſh with an Idolater, what marry with a Harlot, one of the Daughters of the great VVhore, this were ſinfull, contrary to Gods Mind and Law, contrary to Holyneſs, and would defile that member of Chriſt, that ſhould ſo do, (and therefore God forbid) which is the Temple of God, for then him ſhall God deſtroy: for the Temple of God is Holy, which Temple ye are, 1 *Cor* 6. 19. therefore ſaith the Apoſtle, *flee Fornication, every ſin that a man doth, is without the body; but he that committeth Fornication ſinneth againſt his own Body*, for a Member of Chriſt then, to marry a Harlot, in the ſence above is to commit Fornication, which the Apoſtle commands them to flee, *ver.* 18. For this ſin is not without the body, it reacheth within, where the Holy Ghoſt dwelleth, and is a ſin againſt, and which defileth, the Body, which *is the Temple of the Holy Ghoſt, which is in you, which you have of God, and you are not your own*, ver. 19. The reaſon is, *for you are bought with a Price, therefore Gloriſie God in your Body, and in your Spirit*, which are Gods, *ver.* 20. Our Bodies muſt be offered to God, *Holy and acceptable which is our Reaſonable ſervice*, Rom. 12. 1. Our bodies are *the Lords*, and with them we muſt *gloriſie him*, they are his Temple, and muſt not be defiled upon

upon pain of Deſtruction, 1 *Cor.* 3. 17. VVhich marrying with a Harlot, that is the Seed of the Great VVhore doth, which were ſo to marry, Fornication and defiling, and therefore flee Fornication ſaith the Apoſtle.

Fourthly, what Mr. *Tory* ſaith farther is but frivelous, as for him to ſay, we know that the falſe Church is ſometimes called an Harlot, that may be true, yea and the members of the falſe Church are called Harlots alſo; for ſhe is the Mother of Harlots, *Revel.* 17. 5. they *i. e.* her Children ſhe brings forth are Harlots, the Seed of the VVhore. *Iſa.* 57. 3. and (ſaith he) Idolatry is called Fornication, it's true, yea and ſo are they that are Idolaters called Fornicators, *Revel.* 18. 3. *but this* (ſaith he) *is no way applied to ſingle perſons, for they are no Harlots* (ſaith he) *as they are ſingle Perſons*, Mr. *T.* may with as good reaſon ſay, that they are no Idolaters, as they are ſingle perſons, and if he do not ſay that, and prove it alſo he ſaith (in this) nothing to the purpoſe, and his wife may be an honeſt woman and not accuſed with incontinency, and yet if ſhe be of the Seed of the mother of Harlots, that is a member of the falſe Church, ſhe then in the ſence of the Apoſtle 1 *Cor.* 6. 15. is an Harlot, and he in marrying her and living with her as her Husband, is a Fornicator, (in the ſence of the Apoſtle in the ſame place, flee Fornication) as will be farther ſhewn hereafter; and as little to the purpoſe is it for him to ſay, nor are ſhe and I made one Spirit by the act of *M*arriage. No ſo I think, if it were ſo the ſore would be healed, the want of that oneneſs in the Spirit is the evil, the difference in worſhip, and inſtitutions about it makes it ſinfull marriage. And as to what he laſtly ſaith, I ſay that this Text is not to be underſtood in a common ſence, but in the ſence I have above ſhewed it is to be underſtood.

F. This Text 1 *Cor.* 6. you have given me ſatisfaction about, pray go on to *Rev.* 2. 14.

E. Rev. 2. 14. Is thus, *But I have a few things againſt thee, becauſe thou haſt them there that hold the Doctrine of* Balaam, *who taught* Balac *to caſt a ſtumbling block before the Children of* Iſrael, *to eat things Sacrificed to Idols, and to commit Fornication.* Now *Mr.* T. ſaith *that there was ſome in the Church of* Pergamos, *who held the Doctrine of* Balaam *is true, but that* ſaith he *Marriages with perſons differing in Religion, was that Doctrine or Fornication, is yet to prove*, and he ſuppoſing that the holy Scripture no where doth

doth decide the controverſie, and that he might diſcourage any Antagoniſt from ſearching it out, he ſaith, *whatſoever* Joſephus *ſaith that* Iſrael *married the* Moabitiſh *women is little to the purpoſe*, if it be to the purpoſe at all, though but little it is well, a little is better than nothing, little I am ſure it is to his purpoſe, and ſo is what he ſaith Mr. *Phillips* ſaith *that Whoredome mentioned in the* 25. *of* Numbers, *and that in the* Rev. 2. 14. *Called Fornication is all one*. But for their ſakes that have not *Joſephus* to read, and the truth ſake I ſhall inſert here, what *Joſephus* ſaith upon *Num.* 25. only by the way, I note that Mr. *T.* is ſo modeſt as not to ſay any thing to the diſrepute of *Joſephus*, then may *Joſephus* be for ought I believe, Mr. *T.* can ſay to the contrary as credible an Author as he, or any man for him will find, to diſprove that little he ſaith, and therefore take *Joſephus* as followeth. '*Balaam* ſpake thus to *Balac*, ſince it is your deſire O 'King, and you Princes of *Midian*, that I gratifie you, although 'it be againſt the will of God, you ſhall hear all that I can ſay. 'Hope not that any thing can extinguiſh the race of the *Hebrews*, 'either by War, or Peſtilence, or Famine, or any other 'chance; for God hath care to preſerve that Nation from all 'evil, ſo that no miſchief can befall them, whereby the whole 'multitude can be extinguiſhed, though they may come into 'ſome Affliction for a time, *yet they will afterwards flouriſh more then they did before*; *being by ſuch Chaſtiſment rendered more wiſe*, *but if you deſire to obtain ſome ſort of victory over them by this my* * *Councel you ſhall bring your wiſhes to effect*, *ſend to their Camp the faireſt of your Daughters*, *as trimly decked and beautified as is poſſible*, *who by their Beauty may conquer*, *and by their Love allure their Hearts*, *let theſe wander about and offer themſelves to the converſation of the youngeſt and braveſt amongſt them*: *and as ſoon as they ſee them Enamoured*, *let them pretend to go away*, *and being deſired to ſtay*, *let them not yield*, *except they will be perſwaded to forſake their Country Laws*, *and the ſervice of God from whom they received them*, *and to adore the Gods of the* Midiannites *and* Moabites, *for by this means they ſhall incenſe Gods wrath againſt themſelves*, Balaam *having given this advice he departed*.

* Balaams advice to Balaac called Rev. 2. 14. Balaams Doctrine.

Now when the Midiannites (*according as they were counſelled*) *ſent out their Daughters*, *the younger ſort of the* Hebrews *became intangled with their Beauty*, *and converſing with them*, *deſired*

*them not to deny them the pleasure and enjoyment of their Beauty, the young women seeing them enamour'd made semblance of a desire to leave them, and depart. Whereupon the young men earnestly intreated them to tarry, * and promised to marry them, swearing they would not only love them as their Wives, but render them absolute Mistresses of themselves and all their Goods, these Promises they seal'd with Tears, and all the Women answer'd after this manner, valiant young men, we want not at home either Riches, or the Affections of our Parents and Friends, neither come we hither to you for want of these things, or to make sale of our Beauties: but considering you as strangers, for whom we have a great esteem, we have not disdained to shew you this Civility, now therefore because you say you love us and are so troubled at this our departure, we thought good not to gainsay your intreaties, if therefore you will plight your Faith and promise us Marriage, (which is the only condition that can detain us) we will live with you as your Lawful VVives, but we fear lest when your Lusts are satisfied, you will with Shame and contumely send us back again to our Parents, which so reasonable apprehensions of ours you ought to pardon.*

* The Hebrews promise to mary them and swear they would love them as their wives.

These passionate Lovers promised to give their Faith in what manner so ever, and refuse no condition, so extream was their Love.

Here note by the way that the *Hebrew* Young Men promised the *Midianitish* Young Women Marriage, and sware to love them as their wives.

Secondly, that the Maidens enjoyn the young men to promise them Marriage, and plight their Faith, which must be the only Condition which would detain them, and then they would willingly live with them as their VVives.

F. Truly this is more than a little to the purpose indeed it seems the *Hebrews* promised to Marry them.

E. Yea and did marry them as you shall see hereafter, but this was not all. VVell then (said the Virgins) *since you are so pleased, and that you have customs so different from other Nations, that you use only certain Meats and Drinks, it is necessary if you will Marry us, to Adore our Gods, for by no other Argument can you perswade us, that you Love us unfeignedly, except you Honour as we do, the same Gods; neither shall you be blamed, if you honour the Gods of that Country into which you are come, considering that our Gods are common to all Nations, whereas your God is adored by none*

but

but your ſelves, chooſe therefore (ſaid they) either to conform your ſelves in opinion with other men, or ſeek out another World, wherein you may live according to your particular ways and Cuſtoms. The Hebrews *blinded with the Love which they bare to the Virgins, liked well their words, and conſented to that which they ſaid, ſuffering themſelves to be ſeduced, according as they were invited,* &c.

Hereby you may ſee that as the *Hebrew* young men had promiſed (as above) Marriage to thoſe *Midianitiſh* Virgins ſo they conſented to that which they ſaid, and ſuffered themſelves to be ſeduced, according as they were invited, *i. e.* To take them to wife, and to Adore their Gods, * *Zambrias* (ſaith *Joſephus*) *of the Tribe of* Simeon, *Married* Cosby *the* Midianite *Daughter of* Zur, *a Prince of the Country, and to pleaſe her, ſacrificed after the manner of the Country, contrary to the Law of God.* So that you ſee that ſoon after he had committed Fornication, in Marrying *Cosby*, he to pleaſe her ſacrificeth to their Gods, that was the effect of his Marriage contrary to Gods Law: but to go on, *during this ſtate of affairs,* Moſes *being afraid leſt ſome more grievous miſchief ſhould ſucceed, called the People together, and accuſing no man in particular (for that he was unwilling to caſt thoſe into deſperation, who whilſt they thought their Fault lay hidden, might be reduced to a better Mind) he told them that it was a thing unworthy their Vertue, and that of their Anceſtors, to prefer their Pleaſure before their Religion, that it behoved them whilſt they had time, to repent, and to ſhew themſelves to be valiant men, not by contemning all Holy and Divine Laws, but by repreſſing their diſordinate Paſſions, that it was a ſtrange thing that having lived in the deſart modeſtly, they ſhould now in a plentiful Country grow ſo diſſolute and diſordinate, as to looſe that merit in influence, which they had acquired in Neceſſity.* By ſuch like Speeches, he endeavoured to reclaim the Youth, and to reduce them to a better mind: whereupon *Zambrias* riſing up, ſpake after this manner.

* *called Zimri,* Numb. 25 14.

Moſes (*ſaith he*) *uſe thou, if thou pleaſeſt, thine own Laws, whereunto by long uſe thou haſt added Authority, without which thou hadſt long ago ſuffered Puniſhment for them, and learnt at thine own coſt, that the* Hebrews *ought not to be deluded by thee, for my ſelf thou ſhalt never tie me to thy Tyrannical Decrees, for hitherto haſt thou endeavoured nothing elſe, but under pretext of Law*

and Religion to bring us into Servitude and ſubjection, and thy ſelf to Power, and Soveraignty, by forbidding us the pleaſure, and liberties which all men that are free ought to enjoy, was there any worſe in our Egyptian *thraldome than the power thou aſſumeſt to puniſh every man, by the Laws of thy own making, whereas thou thy ſelf art more worthy to be puniſhed in that thou deſpiſeſt thoſe of all other Nations, and wilt have none but thine obſerved, and ſo preferreſt thiy particular Judgment before that of all other men whatſoever, but I as touching that which I have done, in that I ſuppoſe it be well done, am not afraid to confeſs in this Aſſembly, that I have taken* * *a ſtranger to Wife* (note that well) *thou hearеſt mine Actions from my own Mouth as from a true and reſolute man, neither do I deſire that they ſhould be hidden, 'tis true alſo, that I ſacrifice to the Gods to whom thou forbiddeſt to ſacrifice, becauſe I think my ſelf bound not to ſubmit to thy Tyranny, of Learning nothing that pertains to Religion but from thee alone, and I take it as no Obligation to me, for any man to aſſume as thou doeſt more Authority over me, then I have my ſelf.* Thus *Joſephus*. Why may we not credite *Joſephus* as much or more than any other Author, in this matter, where is there any one that goes about to diſprove him, and if there be let Mr. *T.* produce him, or any one for him that may be better credited then *Joſephus*, and we will conſider it, but if not let Mr. *T.* be hereafter ſilent, unleſs he ſpeak to recant, and acknowledge his error.

* Zimri *confeſſeth he had married* Cosby, *he had taken her to Wife.*

But let us note farther ſome particular things, from what *Joſephus* hath ſaid, firſt that the *Hebrew Young Men* being enamoured with the Beauty, and Worldly Glory of the *Midianitiſh Virgins*, they promiſed them Marriage. Secondly, that when the *Midianitiſh Virgins* perceived that the *Hebrew young men* were intangled with their Beauty, they drew back, and made as if they would depart, and by no means will be prevailed with, to comply with the deſire of the *Hebrews* except they will promiſe to make them their wives.

Thirdly, that the *Hebrews* do promiſe to Marry them, and make them Miſtreſſes of themſelves, and all their goods, ſo blind is Carnal Love, and inordinate Affection.

Fourthly, that when the *Midianitiſh Virgins* ſaw that they had thus far gotten the *Victory*, they refuſe yet to yield to the deſire of the *Hebrews*, except they will forſake their own Laws, and the worſhip of their God, and eat Meats which they were forbidden

forbidden to do, and Sacrifice to the Gods of the *Moabites*, and the *Midianites*, which rather then they will looſe the enjoyment of their Love, and the Pleaſure they luſted after, they conſent to do, this evil being the product of their ſinful Marriage.

Fiftly, that *Zimri* the Son of *Salu* a Prince of a chief houſe among the *Simeonites*, *Num.* 25. 14. Took to wife *Cozbi* the Daughter of *Zur*, he was head over a People, and of a chief houſe in *Midian*, *ver.* 15. which he to pleaſe her Sacrificed to their Gods.

Sixtly, That by all this it doth appear, that the ſin of the *Hebrews* was not Common *Fornication*, i. e. For a man to lie with a Virgin, before or without *Matrimonial* Contract, but their ſin was in Marrying thoſe women they were forbidden by the Law of God to make Marriages with (to wit) the *Moabitiſh* and *Midianitiſh* VVomen, and this is that which the Spirit of God calls Fornication, *Rev.* 2. 14. *To eat things Sacrificed to Idols, and to commit Fornication.*

Nor is what *Joſephus* ſaith without Reaſon from the Scripture, for it is ſcarcely to be thought that *Zimri*, a Prince of a Chief Houſe, in his Tribe ſhould caſt of all Morality at once, and commit uncleanneſs in the Face of the Sun. That is to lie with a woman that was not his wife, But in plain and common ſence his whore. *Num.* 25. 8.

Secondly, He muſt not only put from him, and caſt away the very Law of Nature, which is written in the Hearts of the Heathen themſelves, *Rom.* 2. 14. 15. But in contempt of God, and *Moſes* his Superior, yea and the Congregation (at ſuch a time when the Congregation was weeping before the Door of the *Tabernacle*) glory in his uncleanneſs, *i. e.* his lying with a woman that was not his wife, in his bringing her to his Brethren in the ſight of *Moſes*, and in the ſight of all the Congregation of the Children of *Iſrael*, *Num.* 25. 6. And in ſo inſolent a manner (as *Joſephus* ſaith) juſtifie himſelf, which Fornication of his, had it been that which is common, he would not ſo boldly and openly have ſhewed her to *Moſes*, nor could he juſtifie, no not by the Law of thoſe Heathen he had joyned affinity with, for Mr. *T.* ſaith the defiling of *Virgins*, goes hard with the worſt of men and is abhorred by the Heathen. Thus you may ſee that it is not ſo hard to know (as Mr. *T.* inſinuates,) what the Doctrine of *Balaam* was, nor what the ſin of *Iſrael* was, but that it may be in-

Fol. 22.

ſpected.

ſpected found out and detected, notwithſtanding he ſaith it cannot be known by any thing in *Num.* 25. nor *Rev* 2. 14. Yet you ſee we have ſo much as the Rational may ſafely conclude that *Iſraels* ſin *Num.* 25. was *Mixt-Marriages*, and that the Spirit of God calleth it in *Rev.* 2. 14. *Fornication*, as was above ſhewed, it is in the ſence of the Spirit, 1 *Cor.* 6. 15. 16. 17. 18. which I preſume Mr. *T.* will never diſprove from the word of God. And then we have another Text, which fully prove that Mixt-Marriages is Fornication, in 1 *Cor.* 10. 8. which ſhews that it is called Fornication ſtill for us, under the Goſpel, to make Marriages with the Seed of the Mother of *Harlots*, i. e. with the members of Falſe Churches, who differ from the members of the true Church in Inſtitutions, the words are theſe, *neither let us commit Fornication, as ſome of them committed: and fell in one Day* 23000, [*as they committed*] Namely Fornication, which was in that, the *Iſraelites* made Marriages with Idolatrous *Moabites*, and *Midianites*, and not committing Fornication with them as their whores, as Mr. *T.* ſuppoſeth, *Num.* 25. And for this the Church in *Pergamos* was reproved by the Spirit of God, *Rev.* 2. 14. *i. e.* For having them among them that held the Doctrine of *Balaam*, who taught *Balac* (not *Iſrael* as Mr. *T.* obſervs,) to caſt a ſtumbling Block before the Children of *Iſrael*, to eat things offered to *Idols*, and to commit *Fornication* i. e. to marry with members of Falſe Churches, the Seed of the great whore, under this Reproof are the Churches in this day as *Pergamos* was then. they have ſome of them, thoſe that hold this Doctrine, as Mr. *T.* for one, who is *Balaams* ſecond in this evil work, who hath not as *Balaam* did, taught *Balac* to lay a ſtumbling Block before *Iſrael*, but he hath taught the People of God to comply with what *Balaam* taught *Balac*, and to conſent to make marriages with the Superſtitious world, ſaying to them, *it's weakneſs to be offended with them*, that do marry ſuch, *and that there is more cauſe of joy than Sorrow, that they who ſome few years ſince thought you not fit to live, you ſhould be ſo much in the favour of thoſe Perſons, as to make marriages with you, and eſpecially we ſhould take it well from them who have the Government in their hands, and we ought to be thankfull to God for ſuch a mercy.*

O how bravely is *Balaams* Counſel to *Balac* back'd and ſeconded by Mr. *T.* by his Evil Councel to *Iſrael*, in thoſe words of his, beſides his Arguments in his Book, by which he labours with

with his little might and main to perſwade Gods *Iſrael* to comply, and join affinity with, the unregenerated, unſanctified, ſuperſtitious world: * what cauſe have that People to repent that they have had and ſtill have ſuch a one, that not only holdeth *Balaams* Doctrine, but teacheth the People complyance with it, and to commit the ſin *i. e.* Fornication, and hath expoſed it to publick view, if they therefore ſhall not repent thereof Chriſt *will come unto them quickly, and will fight againſt them with the Sword of his mouth.* Rev. 2. 16. Thus it is ſhewn what the ſtumbling block was *Balaam* caſt before the Children of *Iſrael*, what his Doctrine was, or wherein he taught *Balac* what to do, to cauſe *Iſrael* to fall into the diſpleaſure of God by their committing *Idolatry*, and *Fornication* in their taking them wives of the Daughters of *Moab*, and *Midian*, which is by the Spirit ſaid to be *Fornication*, *Rev.* 2. 14. 1 *Cor.* 10. 8.

* *Who ſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good things in poſſeſſion,* Prov. 28. 10.

F. Truly I now ſee and believe what you have ſaid is the Truth, and am convinced that *Mixt-Marriages* is (in the ſence you have ſhewn) *Fornication*, and therefore to be avoided by all that fear the Lord, but what then pray doth his ſaying mean, that *Balac* might make ſome ſcruple, as foreſeeing ſome great evil muſt be committed to accompliſh his deſign, and then his four Reaſons to ſtrengthen his ſcruple, then his imaginary talk about *Balaams* ſatisfying of *Balac*, and laſtly his concluding thus, this I take to be the Doctrine of *Balaam*, pray what doth all this ſignifie?

E. Indeed and in truth nothing at all, and there is as little need to ſay any thing to it, only I take notice that Mr. *T.* tells you that thoſe reaſons he imagins *Balaam* gives *Balac* to ſatisfie his ſuppoſed ſcruple, is *Balaams* Doctrine, Learnedly concluded, when nothing but Conceit is the Foundation of it, for *Balaams* Doctrine was the Counſel he gave *Balac*, to cauſe *Iſrael* to ſin. And moreover I obſerve as lightly as Mr. *T.* ſets by *Joſephus*, he is forced to make uſe of ſome of his words, (for ſaith he *Balaam* ſpake to *Balac*;) when he thinks they will ſerve to ſtrengthen his Imagination. *The Plot was that* Balac *ſhould take the faireſt of their Virgins and dreſs them richly, and ſend them to dance about the Tents of* Iſrael, *that he might provoke the* Iſraelites, *whom he knew to be great Admirers of Beautifull Women.* &c. This although he conceals, yet he takes out of *Joſephus*, though not word for word, and therefore you may ſee the man

Fol. 22.

being

being ſtrangly conceited, will make uſe of *Joſephus*, though to no purpoſe, and therefore ſince in all this he is beſides the matter, I ſhall lay it aſide and ſay no more to it, as not worth any farther notice taken of them.

But yet I muſt not ſo paſs by what he ſaith in his laſt, before he comes to 2 *Cor.* 6. 14. And that is this. *I will ſhew you for all this* (ſaith he) *that* Iſrael *might marry both with* Moab *and* Ammon, *and that the Children begot of them, might in time be adm tted into the Congregation. And that both theſe are true.* See Ruth. 1. 4. Deut. 23. 3. *And the reaſon is rendred, why they might not be admitted ſooner*, ver. 4. I will ſpeak to the laſt firſt. The Text ſaith *Deut.* 23. 3. *An* Ammonite, *or* Moabite *ſhall not enter into the Congregation of the Lord, even to their Tenth Generation, ſhall they not enter into the Congregation of the Lord for ever.* Therefore the Children of *Iſrael* might Lawfully Marry with *Moab*, and *Ammon* as Mr. *T.* argues, the Second verſe of the ſame Chapter, ſaith thus, *A Baſtard ſhall not enter into the Congregation of the Lord; even to the Tenth Generation ſhall he not enter into the Congregation of the Lord.* From whence one may as fairly reaſon and ſay, Ergo a man that is a Believer may lawfully defile a Virgin and have a Baſtard by her, becauſe they, namely Baſtards, may enter into the Congregation in their Tenth Generation. If Mr. *T*'s arguing be right reaſon, with what an ugly face doth this look, be ſhamed of this foul, impertinent, and irrational talking. And then farther Mr. *T.* ſaith the Reaſon is rendred why they might not enter no ſooner, *ver.* 4. Yea ſo it is and a binding one it is alſo, *becauſe they met you not with Bread, ſaith the Lord, and with Water in the way, when ye came forth out of* Egypt, *and becauſe they hired againſt thee* Balaam *the Son of* Beor *of* Pether *of* Meſopotamia, *to curſe thee.* See verſe the Sixth, and alſo therefore for that reaſon, *thou ſhalt not ſeek their Peace, nor their proſperity all thy Days for ever.* Then if ſo, they muſt not make Marriages with them for ever, any rational man will ſay.

Now Secondly, To what he ſaith that *Iſrael* might Marry both with *Moab* and *Ammon*, for which he quotes *Ruth* 1. 4. which words are theſe, *and* Elimelech Naomies *Huſband died, and ſhe was left and her two Sons, and they took them wives of the women of* Moab, *the Name of the one was* Orpah, *and the name of the other* Ruth, *and they dwelled there about Ten Years.*

I ſay

I ſay that thoſe *Moabitiſh* Women were then proſylited, and had caſt off their Idolatry, or it had been unlawfull for *Naomies* Sons to marry them, as was but now ſhown a little above, and in this I am not alone. *They took them* Moabitiſh *wives, which was lawfull to do, if theſe women were converted, otherwiſe not.: for to Marry* Canaanitiſh *wives, was forbidden upon this ground, leſt they ſhould ſeduce the People of God to Idolatry, which reaſon or ground had alſo place in the* Moabitiſh *Idolatrous women.* See Ezra 9. 1. Neh. 13. 23. *that* Ruth *was converted appeareth plain,* ver. 16. Chap. 2. 12. See the *Dutch* Annotations on this place, and that *Orpha* was converted, is as little to be doubted, *and they ſaid unto her ſurely we will return with thee unto thy people,* i. e. *Orpha* as well as *Ruth* ſaid ſo, *ver.* the 10. *and they wept,* i. e. *Orpha* as well as *Ruth* wept, *ver.* the 9. And they lift up their voice again and wept, when their Mother in Law importuned them to go back, *ver.* 14. Though *Orpah* did not perſevere as *Ruth* did to go on with her Mother, but went back to her Country, and it may be to her Gods alſo. As many in our days do. Be not unequally yoked together believers with unbelievers. 2 Cor. 6. 14.

Is the next place which Mr. *T.* thinks to wipe off the force of, by wondring that it ſhould be urged, for the caſe is plain ſaith he, *it ſpeaks of worſhip, and a Spiritual Relation, and that appears from many expreſſions the Apoſtle uſeth.* *Fol.* 25.

Firſt, Mr. *T.* hath no ſuch cauſe to wonder, for Marriages may be the thing, at leaſt one intended by the Apoſtle in this place, for any thing he hath ſaid to the contrary, and it is the opinion of Dr. *Babington*, that the Apoſtle forbids Marriage in 2 *Cor.* 6. 14. *Be not unequally Yoaked ſaith the Apoſtle, for what Fellowſhip hath Righteouſneſs with Unrighteouſneſs, what* * *communion hath Light with Darkneſs, or what Concord hath Chriſt with* Belial, *and what part hath he that believeth with an Infidel, and what agreement hath the Temple of God with Idols. It is a Law* (ſaith he) *of Marriage that ſhould not be broken.* But Mr. *T.* thinks this place doth not intend Marriage at all, though the text Reads, 2 *Cor.* 6. 14. Thus, *Ne impari Jugo copulamini cum infidelibus*; be not unequally Yoaked, coupled, or tyed together with Unbelievers, and as Mr. *Dent* ſaith *Conjugium* is wedlock or Marriage, and *Conjux* a wife, ſo that the Prohibition of the Apoſtle is, that Believers do not Yoak, couple, or tye themſelves together *cum infidelibus*, i. e. with Infidels or Unbelievers,

* *See Dr.* Bibinton *ſometime* B*iſhop of* Worceſter.

Conjugium in Marriage or Wedlock, and for this the Apoſtle gives his following reaſons by way of Interrogation, among which take notice of this particular one, *and what part hath he that believeth with an Infidel?* ver. 15. To which queſtion we muſt anſwer none, no part at all, if ſo then Marriage is prohibited in this place, for if a Believer Marry with an Unbeliever or Infidel, he that is a Believer hath a peculiar and ſpecial part with the Unbeliever, they are no longer twain but one Fleſh, a greater part then any other can have, ſhe the wife, (that is an Unbeliever) of a Believer, *is Bone of his Bone, and Fleſh of his Fleſh*, then ſince man and wife have ſuch part one with another, a believer muſt not be yoaked, coupled, or tied together in Wedlock, or Marriage with an Unbeliever, as is forbid or prohibited in the 14. *ver. Be not unequally Yoaked, together with Unbelivers*, and confirmed by this Interrogation, *ver.* 15. And the Apoſtles farther Reaſons, *for ye are the Temple of the Living God*, ver. 16. Now for a Believer, whoſe body is the Temple of the Holy Ghoſt, to be joyned to a Harlot, makes himſelf one Fleſh with her, and this were to defile the Temple of God, and ſuch will God deſtroy, this conſidered, there is no cauſe to wonder this place 2 *Cor.* 6. 14. ſhould be urged to prove Mixt-Marriages unlawfull, which ſo fully doth it: unleſs Ignorance ſhould be the cauſe of Admiration.

Now it's plain ſaith Mr. *T.*, *this Reſpects the Church, and their Aſſemblings, and having Communion one with another, and with God himſelf*, &c. *For though* ſaith he *I may not go to the Idols Temple, and eat their Sacrifices with a* Pagan, *nor ſuffer him to ſit down with me at the Lords Table, yet I may joyn Partners with him in Trade and Buſineſs*, Mr. *T.* ſhould have ſaid, yet I a Believer may joyn with him in Marriage, though he be a Pagan, Turk, or Papiſt, and then he had drawn his concluſion right, and had he proved it alſo, he then had put all out of doubt, but to ſay, I may Trade with him, would be a very far fetch'd conſequence, if he ſhould thus Reaſon, I may Trade with him, therefore I may Marry with him, be yoak'd, ti'd, or coupl'd together with him in Marriage, and if he ſay not ſo, he ſaith nothing to the purpoſe, for we may Trade with many we may not Marry with. And therefore to as little purpoſe would it be to ſay any more, in anſwer to what he ſaith, to make invalid 2 *Cor.* 6. 14. this that hath been ſaid being ſufficient to ſhew that, that

place

place doth plainly, and fully prohibite Mixt-Marriages.

F. I am ſo well ſatisfied, that truly I think, if no more be ſaid this that hath been ſaid is enough, and ſufficient to convince any man, but there is one Text more that Mr. *T.* labours to make invalid, as to the buſineſs of Mixt-Marriages, pray let me hear your Judgment on it, that I may be ſatisfied in that alſo.

E. Yea Mr. *T.* makes a heavy ſtir about it, as if he would, if not tire his Reader, yet weary his reſpondent with anſwering, that which is (though much of it) little or nothing to the purpoſe, the place is 1 *Cor.* 7. 39. *The Wife is bound by the Law, as long as her Husband liveth, but if her Huſband be dead ſhe is at liberty to Marry with whom ſhe will, onely in the Lord.*

And he would have us to underſtand, he might put many queſtions to us about theſe words, naming them, and ſo paſſeth them, and ſo ſhall I, only his laſt which is this, *ſeeing the* Fol. 26. *Apoſtle ſpeaks only of the women, and although many times, when men are mentioned the women are included, yet I know not where the women being mentioned includes the men,* to which I ſay, whether when the women being mentioned includes the men, or no, I will not ſtand upon, but this I may farther ſay, that when women are put upon ſomethings as their duties to do, the ſame duties are incumbant upon men, as for Example, *even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price,* ſaith the Apoſtle, 1 *Pet.* 3. 4. This is mentioned as the womens duty, but is it not the duty of men as well as of women to put on the Ornament of a meek and quiet Spirit, although this place requires it of women, and men are not mentioned, is it not evil and ſin for men to be haughty and proud: as ſaith the Apoſtle, *and be cloathed with Humility, for God reſiſteth the proud and giveth Grace to the Humble.* 1 Pet. 5. 5. men are here required to be humble as well as women, and ſo would it not be ſin in a man to be a Brawler, Contentious, furious, paſſionate, unquiet, but for men to be of a meek and quiet Spirit, (*learn of me,* (ſaith our Saviour) *for I am meek and lowly in heart.* Mat. 11. 29.) without doubt is equally valuable in the ſight of God, as for women to be ſo. So then what the limits and bounds that the Spirit of God doth ſet the Women in this place, he alſo ſets the men, yea Young Men and Virgins, according to the Law, *thou ſhalt not give thy Daughter to his Son, nor take his Daughter to thy Son; have not we Power to lead about a Siſter, a wife as*

well as other Apoſtles, and as the brethren of the Lord and Cephas 1 *Cor.* 9. 5. where you ſee it muſt be a Siſter, a wife, no power hath *Paul* to Marry a wife that is no Siſter, men may not then (to wit Believers) Marry but only in the Lord, no more than women. But the whole ſtreſs ſaith Mr. *T. lies in the laſt clauſe, now ſuppoſe ſaith he I allow you, that to be rightly baptized is to be in the Lord, yet I deny theſe words to be a command or the recital of a Command.* And yet preſently he recites one himſelf in the Old Teſtament, *thou ſhalt not give thy Daughter to his Son, nor take his Daughter to thy Son.* And then with his own words confeſſeth that by thoſe Precepts (mark that) *men were bound as well as women, which* ſaith he *is not expreſſed here*, what if it be not expreſſed there, that men were bound to Marry in the Lord, as well as women, yet if it be in another place it is well enough, as he himſelf ſaith it is, and ſaith it was a Precept too; beſides I have above ſhewed that ſome duties applied to women, and men not expreſſed, yet the duty is the ſame to men, and they bound to be found in thoſe ſame duties as well as women, ſo it is in this caſe be not unequally Yoaked together with Unbelievers. which Prohibition doth include Men, Widows and Maids, and is equally binding to them all, as if it had been ſaid thou ſhalt not be unequally Yoaked together with unbelievers, neither men nor women, and the Diſobedience to the one as ſinfull as it would be to the other, and ſaith the Apoſtle, *if any man thinks himſelf to be a Prophet or Spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.* 1 Cor. 14. 37. but if any ſhould object and ſay, that all that *Paul* writ to the Corinthians, were not the Commandments of the Lord, as he himſelf confeſſeth, though ſome things he writes might be to them; I anſwer, that in thoſe things that are not the commands of the Lord, he like a faithfull Steward gives them ſo to underſtand, *but I ſpeak this by Permiſſion, but not of Commandment.* 1 Cor. 7. 6. But in the caſe of Marriage he ſpeaks by command, 1 *Cor.* 7. 10. As I ſhall ſhew hereafter. If ſo then the limitation only in the Lord is not leſs then the Commandment of the Lord. This may ſerve alſo for an anſwer to his ſecond reaſon of his denyal theſe words, only in the Lord to be a Command or the recital of a Command.

In his Third Reaſon he ſaith, *if ever there were any ſuch Law* Fol. 27. *that a Widdow might Marry with none but a Baptized Perſon, or*

one

one in the Church, then it's either a Law given by way of Precept, and is ſome where to be found amongſt Gods Commands, or elſe ſhe is bound to Marry in the Lord, by the Law of Prudence. If you ſay ſhe is bound by the former of theſe Laws, then I pray ſhew when it was given, and by whom, and where the Record is to be found.

VVhat I have ſaid above, might well ſerve for anſwer to all this, but further what ſhould Mr. *T.* demand to know, when ſuch a Law was given: and by whom, and where the Record is to be found, when he himſelf hath found it all. VVhen he cites that place; *Thou ſhalt not give thy Daughter to his Son, nor take his Daughter to thy Son*, and thoſe he doth acknowledge to be binding Precepts, *by which Precept* ſaith he *Men were bound as well as Women*, now if that were a binding Precept then under the Law both to Men and to VVomen, (though he hath before contended againſt the ſame) and if the *Iſraelites* were not to Marry but only in the Lord, that is none that were *Idolaters*, but thoſe amongſt themſelves that were in Covenant with God, according to that made with *Abraham*, *Gen.* 17. 10, 11. The now *Iſrael*, i. e. the Circumciſed In Heart, *Rom* 2. 29. who are (being Chriſts) *Abrahams* Seed, *Gal.* 3. 29. are not to be yoaked, coupled or tyed together in VVedlock or Marriage with the Seed of the *Mother* of *Harlots*, becauſe the one hath no part with the other, and therefore widdows Men or Maids, though they are at Liberty to Marry with whom they will, it is with this limitation only in the Lord; anſwering to the former Law given to *Abrahams Natural Seed* (they being a *peculiar people* or *Nation* choſen and ſeparated from all other *People* and *Nations* in the world,) that they ſhould not make Marriages with any other People or Nations, and this Law being continued now under the Goſpel to Believers, who are a *Choſen Generation*, *a Royal Prieſt-hood*, *an Holy Nation*, *a Peculiar People*. 1 Pet. 2. 9. no man need to go far to find when it was given, by whom, and where the Record is, it being firſt, or originally given after the fall, when there was two ſorts of men in the world, Godly, and Ungodly, and continued to *Abraham*, down to *Moſes*, and ſo to *Chriſt*, who hath alſo by his Spirit continued this Law to *Abrahams* Seed, according to the Faith, and by this it may be ſeen by whom it was given, and as for the Record it is up and down, here and there, throughout the whole Scriptures both

of

of the Old, and New Teſtament, and whoſoever pleaſeth to have recourſe thereunto, may be ſatisfied. And therefore it is ſin, and Imprudence too, for a woman man or maid that is at liberty by the *Law*, to marry contrary to the *Law*, which giveth not liberty to an Holy Nation, as the true Church is ſaid to be, to marry with any of the Nations of the world, no more then had that peculiar Nation of the *Jews*, to marry with other Nations, who all of them being in the ſtate of Nature Unregenerated, and therefore not in *Chriſt*, 2 Cor. 5. 17. They are forbidden to yoak with in Marriages, 2 *Cor.* 6. 14. and expreſly limited to Marry with them that are in the *Lord*, only in the *Lord*. In this that I have laſt ſpoke to, lies the ſtreſs of all that Mr. *Tory* ſaith, and therefore to trace him in his nothing to purpoſe Reaſons that follow, would be as impertinent as he is in laying of them down, and troubling his Reader with; only I will remind him of Mr. *Denns* words, which may ſerve for a full anſwer to what he ſaith in his following reaſons about the Apoſtles advice, it was a matter of doubt (I ſay with Mr. *Denn*) in the Corinthian Church, whether a man, and woman coming together, when both of them were Unbelievers, and one of them afterwards be converted, it were not the duty of the Believer to put the Unbeliever away, theſe things they wrote to the Apoſtle about, 1 *Cor.* 7. 1. As is plain by his anſwer; *and unto the Married I command, yet not I but the Lord, let not the wife depart from her Huſband, but if ſhe depart let her remain unmarried, or be Reconciled to her Husband: and let not the Husband put away his wife.* ver. 10. 11. For the *Lord* commands it, ſhe is bound by the *Law* as long as her Husband liveth. But if Death part them, if her Husband be dead ſhe is at liberty to be Married to whom ſhe will, only in the *Lord*, *ver.* 39. Note now the ſame *Lord* that commanded, that ſhe muſt not depart from her Husband, ſhe being by the *Law* free, and not bound to her Husband, he being dead doth alſo command her, ſhe being at liberty to marry, that ſhe do not yoak, bind, or tye her ſelf again to an Unbeliever, but if ſhe do marry, as ſhe is at liberty to do with whom ſhe will, provided he be in the *Lord*, the *Lord* that commandeth her not to depart from her Husband, while he lived, though he were an Unbeliever, doth alſo command her, he being dead, that if ſhe marry another as ſhe now is at liberty to do, that ſhe marry onely in the *Lord*, one

that

that is a New Creature, a Believer, one that is born again.

I may with good reaſon, then conclude that the Lord hath commanded the Widdow to Marry only in the *Lord*, that limitation is by way of command, as well as it was his command ſhe ſhould not depart from her Husband though an unbeliever, whilſt he lived.

F. You Brother have given me content and ſatisfaction, and I hope your pains will be to the ſatisfaction of many others, pray ſpeak ſomewhat to his third head or demonſtration as he call's it about the puniſhment God hath inflicted upon ſuch as have ſo Married.

E. Yea, I ſhall ſo do, and I ſhall begin with thoſe words of his, *ſlay ye every one his man that is joined unto* Baal-Peor. *Not* ſaith Mr. *T. thoſe that were Married to Moabites*, it is true, the Text doth not ſay, ſlay them that are Married to *Moabites*, and if that be all he means, I have nothing to ſay to him about it. But I ſuppoſe he means that the *Elders* of *Iſrael* were forbidden by *Moſes*, to ſlay thoſe that had Married the *Moabites*, ſuggeſting that ſome did Marry with the *Moabites* that did not joyn to their Gods, for (ſaith he) *Iſrael might Marry with the* Moabites, Ammonites, Edomites *and* Egyptians, and (he ſaith) he hath ſhewed it. *Fol.* 31.

If this he ſaith be true, there is but little reaſon they ſhould be ſlain for it, but the Truth thereof hath been already above by me plainly diſproved, and therefore his ſaying not thoſe that were marryed to the *Moabites*, is an Addition to the Scripture.

I have ſhewed that ſome of the Children of *Iſrael* did Marry with the *Moabites*, *Num.* 25. And it is more then probable, that only they that did Marry with them did joyn to *Baal-Peor*, but however *Zimri* was Married to *Cozbi* a *Midianitiſh* Woman, and this I am ſure of, that he was ſlain by *Phineas* the Prieſt, but Mr. *T.* will ſay it was for his Idolatry, and not for his marrying; and why not for both? ſuppoſe a Company of *Thieves* ſhould Rob by the High-way, or break into a mans Houſe, and ſhould not only take their *Mony* and Goods, but murder them alſo, and they afterwards taken & Convicted both of the robbery and murder, and Hang'd for it, will any man affirm that thoſe men that did both Steal and Kill, were puniſhed with Death, for Killing, but not for Stealing, or that they were Executed

for

for Robbery, but not for *Murder*, no man would be ſo irrational, but all men will ſay they died by the hand of Juſtice, both for Theft, and *Murder*; even ſo the *Iſraelites* having both ſinned in marrying the Daughters of *Moab*, and *Ammon*, and in Sacrificing to their Gods, what rational man will ſay, there fell of them 24000, for marrying the Daughters of *Moab*, but not for their joyning themſelves to the Gods of *Moab*, or will ſay they were puniſhed for their *Idolatry*, but not for their marrying; it is true, puniſhed they were for their Idolatry, but who will preſume to ſay (except God had in ſome place of Scripture ſaid it) that they were not puniſhed for their Marrying with the *Moabites*, ſince it is clear, that God had commanded they ſhould not Marry with them, as I have proved, and that they ſinned in Marrying with the *Moabites*.

* Aſhdod *was a City of the Philiſtians, but none of the ſeven Nations.*

Secondly, what Idolatry did the *Jews* commit, that Married VVives of * *Aſhdod*, *Ammon* and *Moab*, *Nehem.* 13. 23. There is no mention made of any, indeed Mr. *T.* ſaith, that *they brought up their Children in the Language of* Aſhdod, *which we have reaſon to believe ſaith he, was to fit them for the Service of* Aſhdod, but however this is only his ſuppoſition, the Scripture doth not charge them with that, or any part of Idolatry, but meerly for the ſingle ſin of Marrying with thoſe Nations, *and I contended with them*, ſaith Nehemiah, *and curſed them, and ſmote ſome of them*, &c. He contended with ſome body, it's true ſaith Mr. *T.*, but *with who? thoſe that had Married Wives of* Aſhdod. And why I pray, not as well with thoſe that Married with *Moab* and *Ammon*, *Aſhdod* was a City of the *Philiſtians*, and none of the Seven Nations, no more then the *Moabites*, and the *Ammonites* were, and therefore he had as much reaſon to contend with, curſe, and ſmite them that Married with the women of *Moab* and *Ammon*, as thoſe that married the Daughters of *Aſhdod*. But note, *Nehemiah* doth not complain of their Idolatry, but of their marrying with thoſe Nations he doth, *ver.* 27. *Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God in marrying ſtrange Wives*; you ſee it was a Tranſgreſſion againſt God, namely their marrying them, if ſo, then they had a Law forbidding it, elſe it could be no Tranſgreſſion, *for where no Law is, there is no Tranſgreſſion.* Rom. 4. 15. Now for this ſin and no other that is mentioned, doth *Nehemiah* puniſh the *Jews* that had married ſtrange wives? by

all

all which it may eaſily be perceived, that the *Iſraelites* were puniſhed of God divers ways, not only for their *Idolatry*, but for their making *marriages* with thoſe Nations alſo.

Idolatry was indeed a great Aggravation when it was complicated with ſuch *marriages*, and did incenſe the *Lord* the more againſt them, and much heighthen their Puniſhment, but to ſay that *Iſrael* was not puniſhed for the ſin of *mixt-marriages*, but for their Idolatry only, is non-Scriptural and without Reaſon, and ſo is it to ſay that ſuch Marriages is not in it ſelf evil, that which the Holy Scripture never in no place hath ſaid, but that it is ſin, and a Tranſgreſſion againſt God, the word doth in terminis ſay; yea and that it was a ſin of that tendancy which drew at the Heels of it, other ſins after it, namely Idolatry, as ſome other ſins doth, as Drunkenneſs, *Lying* and Stealing, are commonly attended with other ſins, yea it is a ſin that was commonly then attended with *Idolatry*, which was one Reaſon why the *Lord* did forbid *Iſraels* marrying with any of the Nations; and ſo it doth now as experience hath proved, and therefore a ſin the more to be avoided by the *Lords* People, the *Lord* himſelf ſaw not only that it would endanger his People, but that it would turn away his People from following of him; *neither ſhalt thou make marriages with them. Thy Daughter ſhalt not thou give unto his Son, nor his Daughter ſhalt thou take unto thy Son, for they will turn away thy Son from following of me, that they may ſerve other Gods.* Deut. 7. 3, 4. And that ſo it commonly proved the Scripture and our experience hath plentifully ſhewn, but to ſay as Mr. *T.* doth, that it is not a puniſhable ſin, or in it ſelf no ſin is to oppoſe himſelf to the very expreſs words of God.

Thus have I according to my underſtanding ſhewn you that in this laſt as in all the reſt, he is beſide the Truth, to follow him in all that he after ſaith, would be but loſt time for me to write, and others to read, ſince what he farther ſaith to this third demonſtration is but reiteration, and ſo it would be in me, to anſwer over and over, it ſufficeth that I have proved that *mixt-marriages* was ſinfull before the *Law*, in the *Law*, and now in the *Goſpel*, the which if Mr. *T.* or any one elſe thinks I have not, let them diſprove me if they can. *To what Mr. T. farther ſaith to this, ſee Mr. I. D's anſwer.*

F. Brother I deſire God may bleſs what you have ſaid to all them in the Churches that have ſinned in this matter of Marriage, and that it may put a ſtop to this growing evil, that is ſo defi-

ling, now I pray go on to Mr. *T.* ſecond Affirmation, that the Church hath no Rule to withdraw from ſuch Sinners, given them by the Lord.

E. I ſhall anſwer him in that alſo, I obſerve his Confidence is great, he ſuppoſing it can never be proved, for he grants for Arguments ſake, that ſuch Marriages are Unlawfull, and yet he affirmeth there is no Precept to warrant the Churches withdrawing from them.

Firſt, I ſhall endeavour to prove that the Church hath a Rule to withdraw from ſuch Members as ſinners, for Marrying of Unbelievers.

Secondly, Anſwer what of Conſequence, (if any be) that Mr. *T.* ſaith to the contrary, and I hope you will ſee that there is ſufficient Ground to deal with them.

And Firſt, I ſhall begin with ſome Proof out of the Old Teſtament. VVhere were many examples of Gods ſevere Judgments executed upon Offenders in this caſe.

As in the deſtroying the Old VVorld by the Flood, 24000 fell of the Plague together with them which by the hand of Juſtice were hang'd up before the Sun, *Num.* 25. 4. which were about a 1000, and 23000 fell by the immediate hand of the Lord as the Apoſtle counts, 1 *Cor.* 10. 8. (in all 24000 as *Moſes* counts, *Num.* 25. 4.) which makes the juſt number of 24000, who all were cut off from the Congregation of the Lord for the ſin of Mixt-Marriages, namely 1000 by the cenſure of the Judges, and 23000 by the Hand of the Lord for this ſin, the cauſe of their committing Idolatry, and alſo for their Idolatry, which was the effect of Mixt-Marriages, theſe *cum multis aliis* I might here ſet down, but I know theſe will not ſerve Mr. *T*'s turn they will not ſatisfie him, yet I hope ſome concerned will tremble at the word of God, and mourn for their ſin in the ſence of theſe great and dreadfull Judgments of the *Lord*, poured down upon ſuch ſinners, and that others that have not yet defiled themſelves in Marrying with the Seed of the Great *Whore*, will be warned by thoſe plagues and puniſhments which fell on them, not to provoke God in the like manner.

But Secondly, to come nearer Mr. *T.*; I find they had a *Law* or Precept in the Church of the *Jews*, to excommunicate ſuch as joined in Affinity with any of the Nations, you will ſee it in *Neh.* 13. 23. *In thoſe days alſo ſaw I* Jews, *that had Married Wives*

Wives of Aſhdod, *of* Ammon, *and of* Moab, ver. 24. *And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their Hair*, &c. [And he curſed them] (note that) *i. e.* he excommunicated them, as ſaith the Apoſtle, *if any man love not the Lord Jeſus Chriſt, let him be* Anathema Maranatha, that is, let him be accurſed or excommunicated, 1 *Cor.* 16. 22. So ſaith *Nehemiah*, *I curſed them*, I excommunicated them, I put them away from the Congregation of the *Lord*. And with me agrees in this the *Dutch* Annotations: *Then I contended with them and curſed them*, [*out of Zeal unto Juſtice, declaring, that as perjured Covenant Breakers, they had brought a Curſe upon themſelves, and had deſerved to be Banned, and cut off from the People of God,*] *and ſmote ſome men of them and pluckt of their Hair*, [*for an open Puniſhment or diſgrace, compare*, Deut. 25. 2 Sam. 10. 4.] *and I made them ſwear by God, if you ſhall give your Daughters unto their Sons, and if you ſhall take of their Daughters for your Sons or for your ſelves* [*an abrupt kind of Speech, which was frequently uſed in Oaths, or Swearing, wherein muſt be underſtood, then thou ſhalt be curſed, or then let God puniſh thee, this Oath which he pronounceth before them, they were to take the ſame upon themſelves, that being by this means ſtirred up, they might not hereafter fall into the ſame Abomination again.*] You ſee by this expoſition of the Synod, that *Nehemiahs* Curſing them was no leſs then a cutting them off from the People of God, and of the like import is that in the 28 ver. *and one of the Sons of* Joiada, *the Sons of* Eliaſhib *the High Prieſt, was Son in Law to* Sanballat *the* Horonite, *therefore I chaſed him from me.*

See the Dutch Annotations upon Neh. 13. 23. 24, 25.

And it is to be obſerved.

Firſt, That theſe Nations the *Jews* had Marryed were *Philiſtians*, *Ammonites*, and *Moabites*, which three were none of the Seven Nations, Mr. *Tory* all along ſo ſtoutly affirmeth that the *Iſraelites* were forbidden to Marry with, and none other but them, and yet *Nehemiah* ſaith, they Tranſgreſſed againſt God in Marrying with thoſe Three, and he alſo curſed them for it.

Secondly, It is to be obſerved that *Nehemiah* doth not charge theſe *Jews* with the Sin of Idolatry, but ſingly for making Marriages with theſe fore-mentioned Three Nations, and for that ſin he curſed them, now *Nehemiah* either had a Precept to warrant his Curſing them, or he had none, if he had he did well to

curſe them, and what he did, God did approve of him for doing, and without doubt he knew full well, that he did what God required him to do, by his Requeſt in the 31. verſe, *Remember me, O my God, for good*; or elſe if he had no Precept, he preſumptiouſly took upon him without any warranty from God, to curſe, (which *Balaam* could not do while God ſaw no ſin in them) thoſe *Jews* which had ſinned in Marrying with *Aſhdod*, *Ammon* and *Moab*, and ſo became a ſinner himſelf, being at the beſt but paſſionately, and not according to Knowledge, Zealous in that thing, which I ſuppoſe Mr. *T.* will not lay the Imputation of ſuch a Crime to the charge of this good man *Nehemiah*, and although we do not find where God gave this Precept in particular, yet the practice of *Nehemiah* may ſufficiently convince us that there was one given, here therefore although I have not yet produced a Precept, yet *I* have an example which proveth that the Church of the *Jews* had power given them to deal with ſuch offenders.

Thirdly, *I* will now come to the New Teſtament, which muſt be the Rule for Churches now, and ſhew from thence that the Church hath power by Virtue of Precept to deal with, and withdraw from ſuch Members as do yoak themſelves in Marriage with Unbelievers; and *I* will begin with 2 *Theſ.* 3. 6. *Now we command you Brethren in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walketh diſorderly, and not after the Tradition which he Received of us.*

This is comanded, it is not only the adviſe of the Apoſtle to them, but his command, and in the Name of our *Lord* Jeſus Chriſt they are commanded (to wit) the Church to withdraw from every brother that walks diſorderly, now Mixt-Marriages is diſorder, it's againſt the mind of the Spirit, as *I* have proved from 1 *Cor.* 6. 15, 16. &c. 2 *Cor.* 14. 1. *Cor.* 7. 39. Then he that is yoaked unequally in Marriage, and that Marryeth one not in the *Lord*, and that taketh the Members of *Chriſt* and maketh them the Members of an *Harlot*, muſt needs be a diſorderly Walker, and them that walk diſorderly, the Apoſtle commands the Church in the Name of the *Lord Jeſus Chriſt* to withdraw from, this is a plain and full Text, where it is commanded.

F. But Mr. *T.* ſaith this Text is no General Rule, it is plainly deſigned againſt ſuch who are Idle, and negligent in their outward calling.

E. That

E. That idle Perſons are ſuch who walk diſorderly is true, and that they ought to be withdrawn from, is true, but that the Apoſtle deſigned that particular diſorder, and no other, in this Command withdraw from every Brother that walketh diſorderly, is not true, except Mr. *T.* will prove that there is no diſorderly walkers but ſuch as are Idle, or if there be, they are to be ſuffered in their diſorder, by the Church, they having no power to deal with a Member for any other diſorderly walking whatſoever, if he ſhould ſay ſo, then would he ſet open the Door yet wider to let in Fleſhly Liberty, and ſin, and ſtiffen the Necks, and harden the Hearts of Members againſt Church Admonitions and Cenſures almoſt in all caſes that are ſinfull, as if the Church were to have a particular Law, or command expreſſed particularly in dealing with every ſingle and particular diſorder.

Pray if I ſhould ask Mr. *T.* where he will find in the New Teſtament a Precept, or an example to give the Church power to deal with or withdraw from a Member, that ſhould make it his practiſe to ſwear in his Communication, this is a ſin, and I believe a breach of that Moral Precept, *Thou ſhalt not take the Name of the Lord thy God in vain.* Exod. 2. 7. Yet hath the Church no particular Precept, no nor example to deal with this Swearer, for this particular ſin of ſwearing, I might inſtance in many other Sins as VVitch-Craft, *Lying, &c.* For which there is no *Law* particularly given the Church to withdraw from ſuch Diſorderly Perſons, for thoſe particular ſins, what then muſt they be ſuffered in the Church, except they had it in the Scripture expreſly ſaid, now we command you Brethren in the Name of the *Lord Jeſus Chriſt* that you withdraw from every Brother, that is a Common *Swearer*, or *Lier*, or a *Wizzard*, no ſure that needs not, but it ſufficeth, that Swearing, *Lying* and Witch-Craft is ſin and diſorderly walking, and the Church hath this *Law* and general Rule given them to uſe their power, or to impower them to withdraw from every Brother that walks diſorderly, whether it be the ſin and diſorder of Idleneſs, or of Swearing, *Lying*, VVitch-Craft, yea and all other ſins and diſorder whatſoever, neither can Mr. *T.* ſay any thing to the contrary, except he will ſay (which I think when he comes to himſelf he will not) that the Church muſt ſuffer ſuch ſinners and ſins to be in the Church, for they have no Precept nor Example to withdraw.

draw from, or Excommunicate them in particular; and therefore they have no power ſo to do, but muſt let them alone, but he will ſay theſe are ſcandalous ſins, and therefore the Church may withdraw from every Brother that is guilty of thoſe ſins and diſorders, but then I ſay they muſt have (if Mr. *T.* be in the right) a particular Precept or Example for it, as they have to withdraw from an idle perſon who is ſcandalous, or elſe they have (ſaith Mr. *T.*) no Power or Rule to deal with ſuch Offenders, but farther, (as Mr. *D.* hath minded) what if ſome Members ſhould ſprinkle their Children, that would not be ſcandalous, but rather commendable in the ſight of the world, and ſuppoſe ſome other Members ſhould forſake the aſſembling of themſelves together with the Church as it was and ſtill is the manner of ſome, and make it their practice to ſit at home, or take their pleaſure abroad after ſome ſober ſort, and manner, this would not be ſcandalous to the world but accounted good, and friendly Neighbour-hood, muſt both theſe be ſuffered in the Church, becauſe the Church hath no Precept that ſaith particularly we command you, *&c.* To withdraw from every Brother that ſprinkleth his Babe, and from every Brother that forſaketh the Aſſembling of the Saints, muſt the Church let them go on in their ſin and keep them ſtanding Members ſtill with them, though they repent not but perſiſt in thoſe diſorders, if what Mr. *T.* ſay be true, the Church muſt, and by this means in time there may be no baptized Believers, but that of Babes come in the ſtead of it, nor no aſſembling of the Saints, but when every one pleaſeth, and ſo all things turn into meer diſorder and confuſion, even in like manner, the Church it appears then having that Rule, 2 *Theſ.* 3. 6. may withdraw from ſuch diſorderly perſons, and therefore it is not a particular rule, only reſpecting the ſin of Idleneſs as Mr. *T.* ſaith, but it is a general command or rule, giving the Church power to deal with every Brother for every diſorder, and ſin they ſhall be found guilty by the *Law* of God of, and then it is a Command, and Rule, giving the Church Power to withdraw from every Brother, yea and Siſter, that doth Marry ſinfully, *i.e.* a Believer with an Unbeliever; though there could be no particular *Law* found to warrant the ſame, ſuch Marriages being ſin and diſorder, as I have proved, which tho' it be ſin, yet Mr. *T.* is ſo bold as to affirm there is neither Precept nor Example, therefore no Rule or Power given

en to the Church to deal with ſuch Offenders, but how far from the Truth he is in his ſo affirming, may be eaſily perceived by his grand miſtake about the mind and intent of the Spirit of God (as I have ſhewed) in 2 *Theſ.* 3. 6.

Secondly, we have another General Command, ſo comprehenſive that it excludes no Offence, nor ſin, but includes all of all ſorts and kinds whatſoever, and of what degree ſoever, that is publick and open to be known, and that can be diſcerned, *Mat.* 18 15, 16, 17. *If thy Brother Treſpaſs againſt thee, go and tell him his Fault between thee and him alone*, agreeable to that in *Levit.* 19. 17. Here in this ſort as is directed by our Saviour, a Brother, a ſingle perſon hath power and a Rule given him to deal with a diſorderly perſon. In the firſt place ſo far as to tell the Offender his Fault, privately or between them two alone, if the Offender hear the Offended, then he hath gained his Brother, he hath no more to do, he muſt forgive him, but *if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes every word may be Eſtabliſhed, and if he ſhall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as a Heathen Man and a Publican.* Mat. 18. 15. 16, 17. In this *Law* of Chriſt it is clear and plain that the leaſt ſin of the loweſt degree, even an Offence given to a Brother, comes within the Cognizance thereof provided it be a juſt offence, and if the Offender be obſtinate, and impenitent, will not hear the Firſt and Second Admonition, and *Laſtly* doth neglect to hear the Church, the Church hath power given them by Chriſt, to hear, examine and give Judgment, namely to Excommunicate him, he [Chriſt] alſo giveth them to know, that what they Righteouſly do in this thing ſhall be confirmed in Heaven. *Verily I ſay unto you, whatſoever ye ſhall bind on Earth ſhall be bound in Heaven*, ver. 18. It will naturally follow then, that if this *Law* doth impower the Church to deal with Members for the leaſt known ſin perſiſted in, then for greater ſins in degree, as Mixt-Marriages, which is a ſin againſt a Poſitive Prohibition, *neither ſhalt thou make Marriages with them*, Deut. 7. 3. *Only in the Lord*; 1 Cor. 7. 39. Be not unequally Yoked together in Marriage with Unbelievers. 2 *Cor.* 6. 14.

Thus you may ſee, and Mr. *T.* alſo if he do not cloſe his Eyes, that the *Church* hath power to withdraw from every *Member* that ſhall *Marry* with the Seed of the great *Whore*, which in the ſence of the *Apoſtle* are *Harlots*. Thirdly,

Thirdly, There is another Law which doth give the Church power to withdraw from Members, for the Sin of Mixt-Marriages, *but now I have written unto you not to keep Company, if any man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with ſuch a one, no not to eat.* 1 Cor. 5. 11. [*if any man that is called a Brother be a Fornicator,* &c. *keep no company with him, with ſuch a one, no not to eat,*] whence it is apparent that if the Church be commanded not to Company with ſuch, no not ſo much as to eat with them, then the Church muſt not have him in her Company at the Lords Table, that is a Fornicator, nor ſuffer him to partake with her, and ſhe eat with him of that Holy Bread that is conſecrated and ſet apart for the Commemoration of the death of her *Lord*, and in which ſhe hath Holy Communion with the *Lord* in his *Body* and *Blood*, this I ſay we muſt underſtand to be in this Text prohibited by the Spirit of *God*, if ſo (as it cannot be denyed) ſuch then that Marry contrary to poſitive prohibitions laid down by the Spirit of God, forbidding Believers to Marry with Unbelievers, do ſin againſt God in their ſo marrying, which ſin in the ſence I have above ſhewed, the Spirit of *God* ſaith is *Fornication*, then they that commit the aforeſaid ſin are *Fornicators*, the *Church* hath here then an expreſs Law, which doth require, and impower her to withdraw from any man that is called a Brother, and guilty of that particular ſin of *Mixt-Marriages*, which in the ſence of the Spirit of *God* is *Fornication*, as lawfully, and by as good Authority, as from any man that is called a Brother, if he be *Covetous*, or an *Idolater*, or a *Railer*, or a *Drunkard*, or an *Extortioner*, (which *Mr. T.* will ſay) all ſuch ſinners the Church ought to withdraw from, and not partake with ſuch Sinners and ſins, but keep themſelves pure which no Church can do, if they ſuffer and allow ſin and ſinners amongſt them, but will be defiled and corrupted, themſelves, yea the whole Church, Sin will overſpread as an Inveterate *Le*proſie, for a little *L*eaven leaveneth the whole *L*ump. 1 *Cor.* 5. 6.

F. I ſee now clearly that there is Precept and Rule enough to deal with, yea to withdraw from every member that marryeth contrary to Gods *L*aw. But I pray ſatisfie me a little farther, may not the Church forgive ſuch that ſo ſin (if they repent, and

are

are ſorry, and do confeſs their ſin,) imbrace them, and take them into their Communion again.

E. True Repentance, hath not only theſe parts in it, ſorrow and confeſſion, but a forſaking of the ſin, abhorring it, and himſelf for committing it. *He that covereth his ſins ſhall not proſper; but who ſo confeſſeth and forſaketh them ſhall have Mercy.* Prov. 28. 13. There will not only be (where Repentance is true) a confeſſing of the ſin committed, but a forſaking of the ſin alſo, without which, there is only an outward ſhew of Repentance, but in truth, and reallity there is none, nay there can be none, acceptable to God, nor ought to be none acceptable to the Church, ſuch Repentance can be but feigned, and hypocritical, for who doth (can it be ſuppoſed) repent truly and ſincerely, of his Marrying contrary to the *Law* of *God*, (at leaſt if he yet meet with no diſappointment) though he with his Lips doth confeſs that he hath ſinned, yet in his heart he is glad that he hath got a Fair and Beautiful Wife, or if not a fair one, a Rich and Wealthy one, a great or a good fortune, as ſome call it, or at leaſt one that he loves, and that pleaſeth him, and he goes home and rejoyceth in her, notwithſtanding, and continueth in the Sin ſtill, this can be no Repentance but feigned ſorrow.

Secondly, When a man hath ſinned, and doth confeſs it with ſome ſhew of Sorrow for his ſin, his Sorrow and Confeſſion doth not make that which was ſin before, and when he confeſſeth it, to be no ſin, when he hath acknowledged and confeſſed his ſin, as for Example, Drunkenneſs is ſin, and there is a man called a *Brother* that is a *Drunkard*, (we will ſuppoſe) and he is admoniſhed by the Church, and it may be withdrawn from, he then ſaith, he is ſorry he hath ſinned againſt God, will this his acknowledgment and confeſſion alter the ſin of Drunkenneſs, and make it to be no ſin unto him for the future, but rather a virtue, no ſure, no wiſe man will ſo ſay, and that he may be drunk as oft as he will, and remain a Drunkard, becauſe he hath at ſome time or other confeſſed (with ſome ſhew of Sorrow) that he hath ſinned, no this cannot be, the ſin is the ſame, and as abominable as it was before he ſhewed ſuch Sorrow, and he is (if he liveth in the ſin of Drunkenneſs,) altogether as much a Drunkard as he was before his ſorrow and confeſſion, and to be denyed communion with the Church. For,

Thirdly, if the Church ſhould receive him, and take him into their Fellowſhip under the pretext of his Repentance, he once manifeſted to them, (notwithſtanding he ſtill lives in the ſin,) he then ſins with their approbation and allowance, and thereby the whole Church will become guilty of his ſin, becauſe they allow him in it, without any farther reproof; *be not ye therefore partakers with them*, Eph. 5. 7. *Neither be partakers with other mens ſins, keep thy ſelf pure.* 1 Tim. 5. 22. The Church may yea doth partake with him in his ſin, by conſenting, he ſhould live in it, ſuch a thing the Lord reproves, *Pſal.* 50. 18. *When thou ſaweſt a Thief, then thou conſenteſt with him, and haſt been partaker with Adulterers*, men may be guilty of other mens ſins when they conſent, and give their allowance to them to ſin, even ſo the Church doth become guilty of the ſin of any man, or of any ſort of ſin that is committed by any Member thereof, by the allowance of that Church to whom the Sinner belongs, and thereby that Church doth not keep her ſelf pure but is defiled, *a little leaven leaveneth the whole lump.* 1 Cor. 5. 6. this is true, and will hold good in the ſin of Drunkenneſs, Mixt-Marriages or any other ſin whatſoever.

F. What muſt they do then, that have Marryed ſinfully, if their confeſſing their ſin, and being ſorrowfull for the ſame will not be ſufficient to the Church, and if they may not receive ſuch offenders into Communion again.

E. Such that ſo ſin ought greatly to mourn, and to humble their Souls for their ſin, they have committed againſt God, all their days, and not as Mr. *T.* adviſeth, to go to other Congregations where they may (the more is the ſhame and pity) be Received, but ſtill humbly with contrition of Spirit wait upon God and the Congregation where they do belong, and have walked with, in the Fellowſhip of the Goſpel, bearing the Puniſhment inflicted on them for their ſin, patiently ſaying, *I will bear the indignation of the Lord, becauſe I have ſinned againſt him.* Micah 7. 9. And ſo wait upon the Lord, ſitting under the miniſtry of the word untill a Door may be opened by the *Lord*, of Repentance effectually and ſincerely, wrought in him even that Godly Sorrow, never to be repented of, and the mean time let him ſee that his Converſation in all other things be circumſpect, Holy and Pious, that ſo God peradventure might bring his unbelieving wife to the knowledge of, and obedience to the truth, and

and ſo be brought out of Miſtery *Babylon* into the Church, to walk in all the Ordinances of the Goſpel blameleſly, this he ſhould do, which if he do not he will add more ſin to ſin, and thereby provoke the *Lord* more to Anger againſt him, and then namely if his Wife be converted, there may be (if he heartily repent,) an admiſſion of him into Communion with the Church again. Agreeable to the Mind of God, the Churches ſatisfaction and his Comfort, Joy and Peace, and the Church keep her Virgin purity, unſpotted and undefiled, which otherwiſe ſhe cannot do, as I have ſhewed above.

F. I ſee this muſt be the way the Churches ought to take, but Mr. *T.* affirms, that God at all times did bear (upon occaſion) with the breach of his poſitive *Law*. *Fol.*42.

E. Yea he doth ſay ſo indeed, but with little ſhew of verity, he gives for his inſtance *Davids* eating of the ſhew-bread, and the Diſciples plucking the Ears of Corn, but doth not our Saviour juſtifie his Diſciples namely in their plucking the Ears of Corn on the Sabbath Day, by *Davids* eating the ſhew-bread he being an hungry, and ſure our Saviour (he will not ſay) doth not juſtifie one evil by another, (namely his Diſciples plucking the Ears of Corn) either in the breach of a Moral or Poſitive *Law*, by *Davids* eating the ſhew-bread, which indeed was Unlawfull for him to eat, had not the circumſtance he was under at that time excuſed, and for that cauſe, though God did bear with *David*, it doth not follow that the Church may take upon them to do the like without warrant from him, much leſs to bear with ſinful Marriages, which God ſo poſitively forbids. And hath time after time manifeſted his indignation againſt by his ſevere Judgments, poured out upon the Offenders; yea a ſin which the Spirit of God in the Scripture calleth *Fornication*: and likewiſe in the caſe of the *Gibeonites* much like the ſame may be ſaid, conſidering the circumſtances, for they namely the *Gibeonites* wrought deceitfully with *Joſhua*, and the Princes of *Iſrael*, as the ſtory relates, and it being ſo, they namely *Joſhua* and the Princes were not blamed by the *Lord*, it being no wilfull diſobedience in them, or breach of Gods Command, and I hope God may anticipate his own command without leave firſt, had from any man, and men not preſume to do the ſame without a warrant from him in any caſe, touching his commands, and though the People did murmur againſt *Joſhua* and the Princes of

Iſrael, yet were they contented, when *Joſhua* and the Princes told them they ſhould be *Hewers of Wood and Drawers of Water unto all the Congregation*; Joſh. 9. 21. And moreover *Joſhua* curſed them for their deceit uſed by them, (as you may there read) in beguiling him and the princes by Lying and Diſſimulation; *ver.* 22. 23. And *Joſhua made them that day Hewers of Wood and Drawers of Water for the Congregation*, ver. 27. all which ſheweth that *Joſhua* doth not juſtifie what he and the Princes had done in Swearing to theſe *Gibionites*, yet being done it could not be undone, becauſe of their *Oath*; though as much was done namely by *Joſhua* to the *Gibionites*, as was ſufficient to demonſtrate his Heart upright, and no ways ſtarted aſide from the Law of his God, and therefore we cannot ſee (by all this talk he hath made) unleſs he had ſhewed it more plainly that as he ſaith, a Church is ſometimes bound to bear with the breach of a poſitive Law, for if it ſhould be granted, that Almighty God did in thoſe things he mentioneth, bear with the breaking of a poſitive Law, yet doth it not prove, that therefore his Church is bound to do the ſame, without leave firſt had from him.

Secondly, if the praying for ſuperiours be neglected, and the Church do not deal with any for that neglect, it doth not therefore follow that the Church is bound to bear with any man that neglects a duty poſitively required, for that Mr. *T.* affirms, nor if the Church do not deal with any for their neglect of contributing to the Miniſtry, it doth not follow the Church is bound by any Law of God to bear with ſuch neglects, it may be the Churches ſin not to deal with ſuch Members, and they far from being bound to bear with them, except the Church be poor, and cannot contribute any thing at all, or not ſo much as need requires, and in ſuch a Caſe God doth not require it. 2 *Cor.* 8. 11, 12. Or if the Miniſter will make the Goſpel without charge, 1 *Cor.* 9. 18. And will labour with his own hands, 2 *Theſ.* 3. 8. As the Apoſtle ſaith he did, *Act.* 20. 34. And ſhewed the Elders how they ſhould labour as he did; *ver.* 35. Now in theſe caſes it may be no evil in the Members, not to contribute namely to the Miniſtry, though an Ordinance of God, nor no bearing of the Church with the breaking of a poſitive Law.

And laſtly whereas Mr. *T.* offers ſome few things as he ſaith to conſideration, I ſhall offer as many to him which may ſerve, as an anſwer in ſome ſort to his.

First,

Firſt, conſider the Yoke of Chriſt is eaſy, and his Burden is light; *Mat.* 11. 30. And this is no more; nor other Yoke then Chriſt hath (not we) put upon his Diſciples. 1 *Cor.* 6. 15. 16, 17, 18. *Chap.* 7. 39. 2 *Cor.* 6. 14 *Rev.* 2. 14. *ver.* 20. 1 *Cor.* 10 8. (Which is the thing we contend for, namely that Believers ſhould Marry with Believers) but to be unequally Yoked together with Unbelievers is a Yoke indeed hard, and heavy to bear, as many have found by ſad experience, as I do now know ſome, and have in my time known many more, but them who obey the Lord do find this yoke eaſy and light, ſweet, Pleaſant peaceable; and much joy and comfort they have found therein, as many can witneſs, and if the women, and Maids (many of them) have none in the Church will take notice of them, at whoſe Door will it lye but at Mr. *Tory's*, who hath taught the men to look abroad in the world for Wives Rich and Beautifull, by which means, they being taught ſo to do, they will not take notice of the poor women in the Church, though they be virtuous and pious, but will take all worldly advantages they can, and thereby the women go without Husbands, except by temptation (as too many do) they make a breach upon the Law of God.

Secondly, Let Mr. *Tory* and all others of his mind, conſider how rediculous not only to the *Rude* and *Prophane*, but to the ſober minded, the *Preſbyter* and the *Independant*, the denying of the *Baptizing* of Children, and the *Dipping* of Believers is, as many of them have manifeſted in their Printed Books, ſet forth in oppoſition to the one, and in confirmation (as well as they could) of the other, what do the *Preſbyter* and *Independant* ſay to this, do they think you do well, and do they look upon you as wiſe men, to dipp in water ſuch Perſons as ſometimes comes from them to you; do they think it good dealing, that you ſhould take from them ſuch as they eſteem, or at leaſt did eſteem Faithfull and Upright, and alſo rightly baptized in their infancy, and baptize them again, (as they count it) do they not think you are not only beſides the Truth, but your Wits alſo, eſpecially when you ſhall *Baptize* them in Winters Froſt and Snow, to endanger their Health, if not their Lives thereby, as they think, nor will it be ſufficient for you to tell them you have a command; in *Mat.* 28. 19. For they will tell you, that the Covenant made with *Abraham* and his Seed, will juſtifie

the

the *Baptizing* of *Children*, and therefore your *Baptizing* of *Adult* Perſons is Rediculous, Erronious and ſinfull, but we muſt not ſeek the praiſe of men, *for he is not a* Jew *which is one outwardly, neither is that Circumciſion that is outward in the Fleſh, but he is a* Jew, *which is one inwardly, and Circumciſion is that of the heart in the Spirit, and not in the Letter, whoſe praiſe is not of men but of God.* Rom. 2. 28. 29. *For if I yet pleaſe men, I ſhall not be the Servant of Chriſt.* Gal. 1. 10. See 1 Theſſa. 2. 4. 5. 6.

Thirdly, Let Mr. *T.* conſider, how he doth lay a ſtumbling block (like as *Balaam* did) in the way of Members, both men, and women, in teaching them as he hath done in his book, to mix themſelves in Marriage or VVedlock with *unbaptized* Perſons, and ſo cauſe them to ſin and tranſgreſs againſt God, as for the Truth, if any ſtumble at that, the cauſe is their Unbelief, and for them who cannot deny themſelves this world and worldly pleaſures and advantages for *Chriſts* ſake, and bring their hearts wholly and fully over to him, and be content to be ſubject to the Lord, in doing the things he commands to be done, and in not doing that which he forbids them to do, will not be a true Diſciple of *Chriſt*, and a many ſuch there are now a days, who are as unfit to be Church Members, as they are ſhort in being the true followers of the Lord, and truly good it is for all men, to be well adviſed, when they enter into Goſpel profeſſion, and for them to conſider all the coſt, and not to turn hand over head, about the weighty matters of *Eternity*, for he that ſetteth his hand to the *Plough, and looketh back is unfit for the Kingdom of God*; Luke 9. 62. It is good to *Remember* Lots *Wife*, Luke 17. 32. *For it had been better for them, not to have known the way of Righteouſneſs, then after they have known it, to turn from the Holy Commandment delivered unto them.* 2 Pet. 2. 21. For thoſe that are not well adviſed, and who expect to advance their fortunes in the world, (will not it's to be feared) bear to be hated by the world, perſecuted, and have tribulation in the world, as *Chriſt* hath foretold his Diſciples ſhall, *John* 15. 18. 19. *Chap.* 16. 33. And ſuch the Church is not like to have much comfort in, nor the poor much relief from.

Fourthly, Let Mr. *T.* conſider what account he will be able to

to give in the day of the *Lord*, if all he hath writ in *vindication* of *Mixt-Marriages* be (as it is) grounded upon *Error* and mistake, when he hath taught and publiſhed in print the *Iſrael* of God to comply with *Balaams* Doctrine, in that part of it, namely to Marry with the Daughters of the great *Whore*, (if he doth not teach them alſo in word and practice, to comply and joyn with them in ſome part of their worſhip,) for all which he pretendeth to have the VVord of God to warrant what he ſaith, when the Lord hath not ſpoke by him, neither in the one, nor the other, in which he hath grieved many, and cauſed others to turn aſide, and harden their Hearts againſt Church Admonitions and Cenſures, by teaching them Rebellion againſt *Chriſt* and his Church, and by labouring to perſwade ſinners that the Church hath received no power from *Chriſt*, to withdraw from them for their ſin, then which nothing can be more falſe, but as for the Church, ſhe having a Rule to deal with ſuch ſinners, would not be able to give account in the day of the *Lord*, if they have amongſt them thoſe that hold ſuch Doctrine, much leſs, if they have and ſuffer thoſe that put ſuch Doctrine into practice. *Rev.* 2. 14. 20.

And Laſtly let him conſider, that he hath uſed the name of *God*, to open one door to let in ſin by the great, and ſhut another door to keep the ſin and ſinner in the Church, and by that means (as much as in him lyeth) hath ſhut them out of *Heaven*, for their impenitency, there being nothing elſe will do it, as for the Cenſures of the Church duly and juſtly executed, they are not in themſelves a means to ſhut any out of Heaven, as Mr. *T.* ſaith, the end of them being no other then *the Deſtruction of the Fleſh, that the Spirit may be ſaved in the day of the Lord Jeſus.* 1 Cor. 5. 5. Then is it no preſumptious zeal as he is pleaſed to call it, for I have given both precept and example to warrant the Churches dealing with ſuch Sinners, and therefore it will become him, and the reſt of his Brethren, that are of his opinion, to conſider well of theſe things, and not to ſuffer the Love and deſire of Friendſhip they have with the world, to tranſport them, nor prepoſſeſs their Judgments, from retracting any thing that doth appear to be to the prejudice of the Truth, and the peace and purity of the Church, which every ſincere Chriſtian doth deſire, and will labour to preſerve.

F. I thank you for this pains you have taken to ſatisfie me, I pray *God* it may be a means to prevent thoſe growing evils that are crept in amongſt profeſſours in this Perilous Day, that *God* may divert thoſe Judgments, which are threatned againſt us, for the ſin of his People.

E. I deſire the ſame, and with all may God ſo bleſs my Endeavours to his Glory, and the purging of the Church, I have my end.

F. Had Mr. *T.* laid ſuch a Foundation as you have done, his *Appendix* had been ſuitable and proper, had it not?

E. Yea, but he firſt takes away or at leaſt undermines the *Baſis* of his *Appendix*, and then he builds up his caution, and advice to the unmarried upon it, (though what he ſaith therein doth notoriouſly contradict all that he ſaith before,) but to what purpoſe is his advice, to them it is directed to, ſince he gives them the whole world to chooſe *Wives* or *Huſbands* in, thoſe cautions that comes out of the ſame mouth, that gives them liberty to Marry any one whom they pleaſe, telling them it is no violation of Gods Law, no evil in it ſelf, nay that there is no Law to prohibite them: what reſtraint can that put upon any that are minded to make uſe of his incouragements, men and women in the world are generally of this mind, that they will as neer as they can get them *Huſbands* and *Wives* that are Fair, Rich, have good conditions, are of a good nature, affable, ſober and the like, this propencity is in moſt People, though they mind not Religion in their choice, and that they will purſue, if Mr. *T.* had not adviſed them, and therefore although the advice may be good in it ſelf, (moſt of it) yet from him it is little more then to ſhow, that Mr. *Stephen* is againſt Mr. *Tory*, and that they are in ſome ſort divided about one and the ſelf ſame thing, and do not agree in their Judgments, what I ſay is not that I would, that any of the Lord's People ſhould ſlight or reject any good adviſe, but rather that they would follow them, not as his adviſe only, but as it is grounded upon the Law of God, ariſing not from prudence and policy only, as Mr. *T.* hath in his *vindication* affirmed, but from his *Poſitive* prohibitions as I have ſhewed, and then I hope his *Appendix* may prove no ſnare

to

to any, but rather be a means (whether he intended it ſhould or no) to keep the Unmarried from breaking thorrow the limits and bounds that the Lord hath ſet them, and to cauſe them that have Married contrary to the mind of God, greatly to humble themſelves under his mighty hand for the ſame.

F. I have given you this trouble to the end I might be ſatisfied, and others alſo, and that their might be a ſtop put to the growing greatneſs of that ſin, namely Mixt-Marriages, and I hope God will bleſs your labours, and cauſe the fruit of them to be an effectual means to purge the Churches, (at leaſt ſome of them) from that defilement.

E. I pray God it may, and then I ſhall have cauſe to be thankfull, that his Church be preſented as a chaſt *Virgin* to *Chriſt*, which I greatly deſire may be, and which is my end, as God knoweth.

I will now take my leave of you Brother, deſiring the Lord may cauſe you yet more and more to encreaſe in Grace and Knowledge, through Jeſus Chriſt our Lord, *unto God our Father be Glory in the Church, by Chriſt Jeſus throughout all ages world without end.*

E. Amen, Fare ye well.

A Word to thoſe Congregations in general, who allow of Mixt-Marriages

BRethren, I cannot paſs this oportunity, and occation, which now preſents it ſelf, but muſt in ſhort diſcharge my truſt, and a good Conſcience towards you, whether I love you or no, and deſire your preſent proſperity in Truth, Peace and Purity here, and Eternal Happineſs hereafter, in what I ſhall ſay, Almighty God can only witneſs for or againſt me, I have that teſtimony in my ſelf that I greatly long after you, and deſire your wel-

fare in the Lord, and could gladly ſpend, and be ſpent for you, though the more I love you, the leſs I am loved by you, and how much I have been grieved and in ſecret have mourned and with what fervency I have prayed, and ſtill do, both in publick and private for you, the Lord knoweth, and many can witneſs; yet notwithſtanding I know my Reward will be from ſome froward, and unmortified Spirits, no better then unkind reflections, with unchriſtian, uncharitable and raſh cenſures, but however thoſe things give me no diſcouragement, nor ſhall cauſe me to deſiſt from any thing, may be hopefully a means to call you back from your declenſions, to your firſt Love and works, I have ſeen to the grief of my Soul (which you have not regarded nor taken any care of) that you have defiled your ſelves, and corrupted your way in ſuffering the Doctrine of *Balaam* to be held, taught, and put in practice amongſt you, namely *Mixt-Marriages*, Believers to be unequally Yoked together in Marriage with Unbelievers; which you in your Conſciences have known, and have bore your teſtimony againſt with much zeal, as being a ſin and Tranſgreſſion, but now being perverted, I fear by your too much Love of the World, and delighting in the modes and faſhions thereof, which you once proteſted againſt, and ſeparated your ſelves from, hath made you ſo eaſy to be ſeduced, and turned aſide from your *Virgin* purity and chaſtity, and not to keep out that ſin, nor now it is got in, you ſuffer it and indulge it, and do not reform ſuch enormity, by which you are, even the whole body defiled, you being partakers with them in that ſin, in that you keep them in your Communion at the Lords Table; which by your ſo doing they continue in their ſin, *cum privilegio*, and by allowance from you. And that you have long ſince inclined hereunto, (being ſeduced by the fair pretences of ſome whoſe minds were corrupted in that matter) as appears by your conſenting to the paſſing of two decrees, or Church agreements in order thereunto, the Firſt was to this effect, that no Member ſhould call or give *Mixt-Marriages* the name of *Fornication*, which is the proper name the Spirit of God doth give it, as I have ſhewn from 1 *Cor.* 6. 15. 16, 18. *Chap.* 10. 8. *Rev.* 2. 14. Which I pray you carefully conſider, this no doubt was the firſt ſtep to the introducing of that ſin, for, to take away the name of a ſin which makes it look with a foul face, and ſheweth the true and proper colours of it, is the

ready

ready way to incline Members both Men and Women to make leſs Conſcience of it, and in time make none at all, the Second decree was, that thoſe Members that did Marry contrary to the Rule of Gods Holy word, ſhould upon the acknowledgement of their ſin, and ſorrow for the ſame, be Received into Communion again, or to this effect, this was another ſtep to incline Members ſo to Marry, and to break down the bounds that hedged up the way of that ſin, for who would keep himſelf pure from this defilement, when any carnal and worldly advantages do offer themſelves, that is ſet ſo light by, that an outward confeſſion and ſhew of ſorrow ſhall not only make his peace with the Church, but ſhall alſo give him their approbation and conſent that he ſhall now continue in his ſin, and enjoy his Communion with them alſo, and by this means the way is ſtop'd up, by which the ſinner and ſin ſhould go out, and be ſeparated from the Church; theſe inventions and traditions of men (for no other name can I give them) contrary to the mind of Chriſt was the product of your *Primary* defect, and procidence from your priſtine integrity, and that good order you once perſued to keep this (with ſome other evils) out of your Camp; *For the leaders of this People cauſe them to err, and they that are led of them are deſtroyed.* Iſa. 9. 16. And now at laſt you are ſo far from reformation, that you have ſuffered Mr. *T.* to publiſh to the world an abſolute defiance againſt the Unlawfulneſs of *Mixt-Marriages*, and the Churches power to deal with any that ſhall Tranſgreſs, proclaiming to all the Churches both in City and Country that it is no ſin, no evil in it ſelf, contrary to no Law, and therefore Lawfull, and likewiſe that if it be a ſin, the Church hath no Precept, nor no Example, and therefore no power to withdraw from any for ſo Marrying, ſo that what was done by you before in your agreements, though they were of the ſame tendancy, yet now he hath ſpoke plainly, what you in thoſe agreements ſpoke but darkly, and unto his, you have rather writ *Imprimatur* then any ways made it your endeavour to detect his Errors, it being thus with you as is too apparant, your practice being ſufficient proof, I can do no leſs then admoniſh you of theſe evils and defilements, that now ſeem to ſtick faſt unto you, and to call upon you in the Name of the Lord to repent, and reform of thoſe great evils and pollutions that are amongſt you, before it be to late, and that you labour to work ſuch a reformation as

will be pleaſing to the Lord, and alſo demonſtrate to all, the Truth of your Repentance, and amendment, this I ſpeak is in love to your Souls how ever you will take it, and in diſcharge of my Duty to God and you, and therefore whether you hear or forbear, I have diſcharged my Conſcience in the ſight of God, and ſhall not ceaſe praying for you, nor to be willing to ſerve you in the Lord.

I. G.

A

A word to Mr. Tory *in particular.*

BRother I have peruſed your Book, which you Entitule *Mixt-Marriages Vindicated*, without any prejudicate opinion to yours, or partiallity to my own perſwaſion, and have compiled an anſwer with as much candor and cordial love to you and the truth, as you could have in publiſhing your Book, and therefore I hope it will find acceptance with you, ſo far as to give it a diligent ſerious and impartial ſpeculation, and ſhew it the kindneſs of a moderate correction and detection, if you find it merit nothing elſe from you, but if not, I then hope and am ſo charitably perſwaded of you, that you will retract your own opinion, and Book.

I cannot but here remind you of the greatneſs of thoſe evils that lye couched in your *Vindication* of ſo great a ſin as *Mixt-Marriages* is, and how much diſſervice you have done the Churches thereby, the which I hope upon a ſecond ſerious and deliberate view you will ſee.

Firſt, I cannot but note, and put you in mind how prodigiouſly you were tranſported in your confidence, when yon do often here and there in your Book boldly affirm that *Mixt-Marriages* is no ſin, no evil in it ſelf, it ſhall be a Snare to thee, but no ſin in thee, and that thoſe ſayings you put as an Addition to the Word of God, when you in your very Title Page forewarn me and all other men, that we preſume not to Add to the Word of God, in the words of *Solomon*; *Add not thou to his Word, leaſt he reprove thee, and thou be found a Liar*. Prov. 30. 6. And yet you ſtick not to do the ſame thing, for I pray where hath the Lord ſaid, in the whole or any one part or place of the Scripture, *Mixt-Marriages* (which you *vindicate*) is no ſin, no evil in it ſelf, it ſhall be a Snare to thee, but no ſin in thee to Marry with the Nations, had the Lord in any place ſo ſaid, as you ſay, you would not have been ſo unjuſt to your own opinion, nor ſo unkind to your Brethren, whom you would have believe what you affirm

to,

to be true, but you would have plainly in Capital Letters quoted, and ſet down that ſaying of the Lord, if there had been any, and directed your Reader to the Book, Chapter and Verſe, where it was written, and beſides, then you had put all out of doubt, the controverſie had been ended, and the labour ſpared in anſwering you, I ſay, this is high preſumption, for which you have cauſe to repent, and ſpeedily retract.

Secondly, I muſt take notice of your oft aſſerting, that God forbad the *Iſraelites* to Marry with the other Nations, only in prudence, and policy, and that you make the ground of your preſumptious ſayings it was no ſin, no evil in it ſelf, (as much as to ſay) to be diſobedient to thoſe Laws was no ſin, ſuppoſe I ſhould grant that thoſe Laws were only prudent and politick, by whoſe authority do you undertake to affirm, that divine prudence and policy may at the pleaſure of Mortals be diſobeyed, were it no other then that you give as an inſtance, *Deut.* 20. 19. In the caſe of a long ſiege, ſurely had the beſiegers deſtroyed thoſe Trees by cutting them down, which the Lord expreſly prohibited they had ſinned, though you preſume to ſay the reaſon was *not*, *becauſe the thing was ſinfull*, (adding to the word of the Lord,) but becauſe *thou mayeſt eat of them*, when the Lords reaſon is this, *for the Tree of the Field is mans Life*, ſo may you as well ſay of that prohibition in *Deut.* 24. 6. *No man ſhall take the nether, or the Upper Milſtone to pledge, for he taketh a mans Life to pledge*, and put in this as the reaſon, *not becauſe it was ſinfull*, to take a Milſtone to pledge, but becauſe the ſtones were to grind Corn for Bread, and thus you labour to make the Law of God of none effect, by your Additions to his Word.

Thirdly, For you at ſuch a time as this is, and when Profeſſors are many of them become Carnal, and do take liberty to commit ſeveral diſorders, to publiſh a book to encourage them more, was (to ſay no worſe) very great imprudence in you, had you publiſhed your cautions, or advice only, you might have done ſome ſervice to God, and his people, but you having firſt with all your might and induſtry, laboured to remove out of their way the ground, and baſis of your Councel, by which only men are limited, and bound, namely the Law of God, your cautions ſeem to be nothiug elſe but a *Vizzard* put upon the face of your book, that the uncomely make, and features thereof might not be ſeen nor obſerved, that ſo it might paſs with little

ſuſpection, and ſo inſtead of delivering any from the evil of *unequally yoking themſelves with unbelievers*, it may prove a ſnare to many, even your very cautions, by prompting them to Marry with the greateſt of *Idolaters*, provided they be but ſober.

Fourthly, I note your evil advice in your ſecond *Poſt-ſcript*, where you council ſuch as are denyed Communion for their ſinfull Marrying, to apply themſelves to ſome other Congregation, where they may be entertained, councel rather proceeding from *Satan* the Author of confuſion, then from the God of order, by which you that adviſe, and thoſe Congregations that entertain them, do thereby all you can to break Church order and diſcipline, and likewiſe harden the hearts of ſinners againſt reproof, and Church cenſures, thoſe Congregations making themſelves Sanctuaries, and Cities of refuge, whereunto criminals may fly for to ſhelter themſelves from the execution of Gods Law, provided as a puniſhment for their ſin, the end of which is not as you inſinuate, to ſhut them out of Heaven, but *for the deſtruction of their fleſh, that there Spirit might be ſaved in the Day of the Lord*; which Salvation you and thoſe Congregations (as much as in you lies, by your councel and their entertainment,) endeavour to keep them from: all theſe things you have adventured to do, againſt the word of the Lord, for which in the Bowels of *Chriſt* I exhort you to repent, you having been an inſtrument of much evil and confuſion, that for time to come you may be a means, *being converted to ſtrengthen your Brethren*, ſetting your heart and hand to the work of reformation, that God may have Glory, the Church purged from her defilements, and enjoy the Bleſſings of Peace and Tranquillity, which is the hearty prayer of

Your Brother and Servant in

Chriſt. *I. G.*

FINIS.